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Is it that time again already?

First up, I'd like to thank all our readers for supporting Crash. The 'zine has really grown a lot the last couple of issues and it's all due to our great audience. This issue marks our first real anniversary (the 1st issue was an early aborted attempt). We've changed a lot in that year, and I'm sure more change is on the way. Thanks for coming along for the ride.

We are now offering paid advertising in an attempt to keep our printing costs under control. If you contact any of these businesses, please tell them you heard about them here. And, please keep in mind that advertising is not indicative of an endorsement by Crash Collusion. We will not knowingly run advertising for unscrupulous organizations.

This is the biggest issue yet. We've got quite a variety this time; no central theme here, just lots of odd ideas. Yael Dragwyla has graced us with an article on Magick and its relationship to schizophrenia. John Carter uncovers a Masonic conspiracy on Mars, while Steve Mizrach discusses what the government really knows about UFOs. Donna Kossy contributes a wonderful article on trepanning that flat out gave me the 'willies'. Ben Price delves into the very core of reality with a discussion of consciousness and matter. We interviewed publisher Thomas Lytle recently; his responses are a must-read for anyone interested in psychedelics, conspiracies and the occult. We also located an article on mescaline-containing cacti on the Net and felt it was worthy of reprinting. Paul Rydeen took time out of his busy schedule to contribute an article exploring the symbolic aspects of alien contact, as well as reviewing Jim Keith's *Secret & Suppressed* and several tapes we had come across. Ben also worked up a review of three choice books for those interested in deeper views of what we call reality. All in all, there should be enough here to keep you busy for a while.

As an extra special bonus (for those of you who've read this far) we'll give a free year's subscription to the first three people who correctly identify the celebrity on page 14. He has absolutely nothing to do with the fringe culture - he just had a goofy look on his face. In the event that no-one comes up with the correct answer, the subscriptions will be awarded to the most original replies.

So, here's your quarterly dose of strangeness; hope you like it.

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Paranoia, Necromancy and Magick

by Yael R. Dragwyla

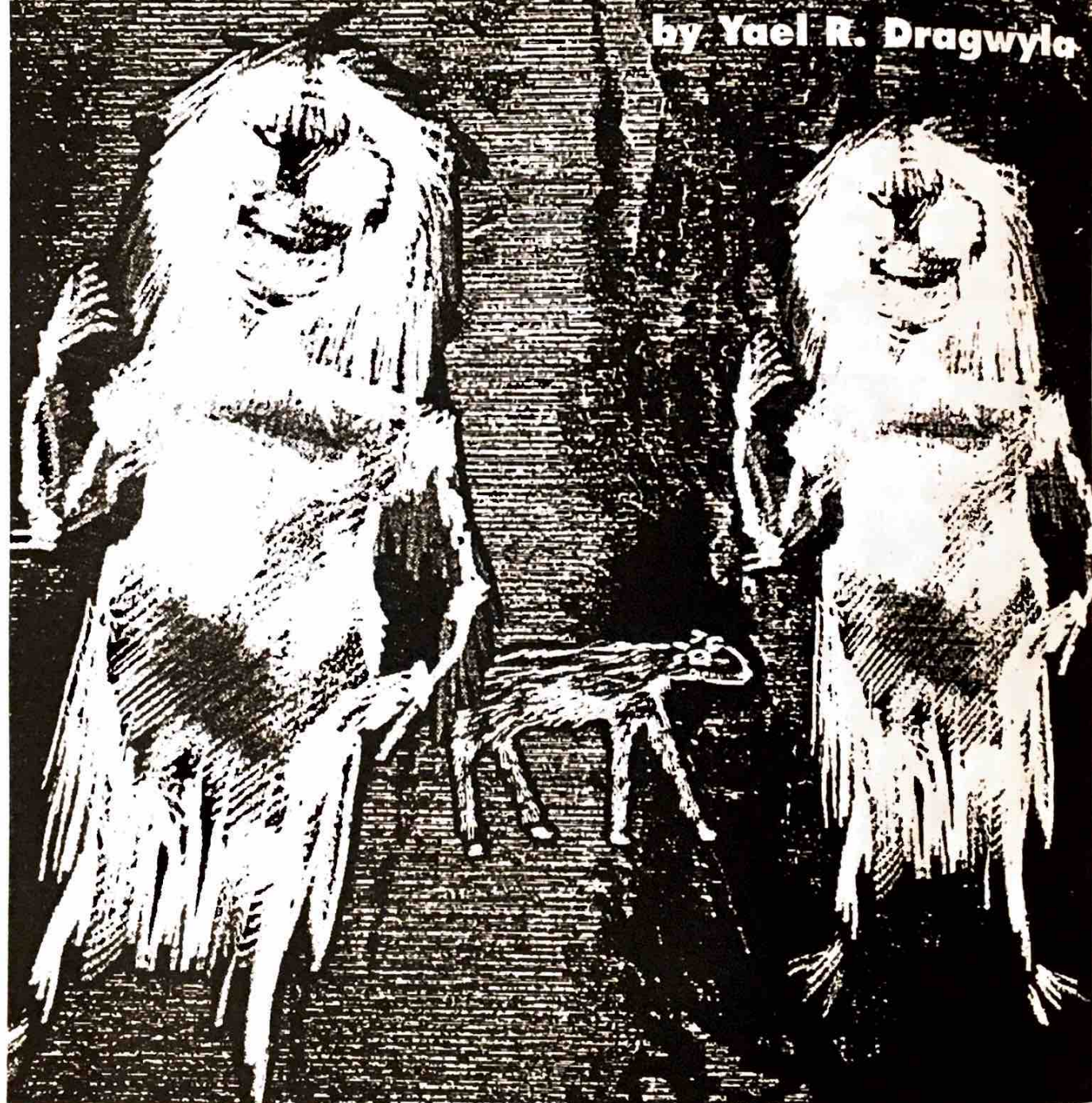


Illustration by Mark Neville

Originally, so that use of Magick wouldn't disrupt local or more widespread ecological balances, either of one's body or one's habitat, use of Magick was tied in to operation of the reticular activating system (RAS), a part of the old vertebrate brain-stem which in mammals is necessary to the "normal waking state" and which is at peak operation in states of high arousal due to alarm, such as fear or rage. When the RAS was not operating at peak, the only other way to get Magick to operate was by means of a state of high sexual arousal.

If both states were impossible to achieve, Magick *could not* be done. This kept Magickal activities from occurring except at times of real need: conscious effort and great expenditure of energy was needed to do it. Thus Magick could only take place when it was *needed*; this limited its impact upon the habitat, and kept the organism from expending the vast amounts of biophysical and biochemical energy needed for Magick except at times of such need.

To a great extent this is still true. But since sexuality is often repressed, and even when it is not repressed, needs more time and more complex cues for arousal than do rage, fear, or similar states, it is easier to attain a pro-Magickal internal state by getting angry and frightened simultaneously and staying that way for the duration of the Operation than it is to cultivate Tantric arousal states as such, by themselves.

This is why necromancy is so attractive, and why paranoid schizophrenia is almost invariably attended by real telepathy, even telekinesis in the paranoid schizophrenic who, though genuinely crazy, is also genuinely strongly telepathic and perhaps even capable of strong telekinesis. *Magick* is attractive. Then, since it is easier to become frightened and angry than to become highly sexually aroused and stay that way for the long periods of time required for Tantric operations, necromancy is easier than Tantra to do, and though in the long run it destroys the practitioner, it looks *very* attractive to the impatient.

On the other hand, paranoid schizophrenia, which involves odd dysfunctions of the brain stem, the RAS in particular, and portions of the limbic brain, such that the sufferer becomes and remains so chronically alert, fearful of, and angry about the chronically sensed presence of beings whose origins are either solely electrical impulses in the brain

stem or otherwise harmless astrals misperceived because of damage to the brain stem as fearsome earth-plane ogres, still, because of the continuous state of high arousal generated in its sufferers, almost always also gives rise in the sufferer to real Magickal power. Now Magick in general is attractive in some measure to everyone, consciously or not. In particular, it has very strong attractions to those who were badly abused as young children, when their essential powerlessness and dependency upon others put them at grave risk from those in whose "care" they then were, and who ever since have understandably craved power as a result, for safety, security, and to raise their very low feelings of self-worth. This is especially true of those who suffer from paranoid schizophrenia, who almost invariably were victims of horrible violations of their trust and grave injuries of body and spirit as small children from parents or significant others. In addition, the state of continuous high arousal exhibited by one having paranoid schizophrenia creates a condition in which one's body is continuously flooded with adrenaline, cortisone and androgens of various sorts (even the female body manufactures androgens to some extent, though usually not at anything like the levels achieved by the healthy male body, especially at times of alarm or rage). These internally generated chemicals key receptor sites on the hypothalamus, causing pleasurable sensations as a result (men tend to have more of these sites on the hypothalamus than do women, but still many women can come to appreciate the pleasures of this "natural" high, too); consequently one can easily come to enjoy this state for its quasi-sexual overtones, as unpleasant as it otherwise might be. For all these reasons, paranoid schizophrenia becomes an *addictive state*, one the "sufferer" learns to cultivate and reinforce in him - or herself for the "rush" it gives as well as for any advantages, if any, in trying to do Magick made possible by this state.

For this reason as well, necromancy, which is most successfully practiced in a psychic state which is for all practical purposes indistinguishable from paranoid schizophrenia, is enormously attractive: to the quasi-sexual adrenaline thrill of the state itself is added the real Magickal power attendant upon it; in Tantra, the drug-high quality of the paranoid state is (when Tantra is properly performed, in its "pure" state) quite definitely missing. Proper, successful Tantric workings take far longer to learn to do, require far more work, and need much more practice - Tantra, unlike necromancy, is not a study for the impatient.

Summing up, the chronic state of mind of the confirmed necromancer differs little, if at all, from that of the confirmed paranoid schizophrenia, in psychological terms; and the paranoid schizophrenic is no less a practitioner of a *sort* of Magick and practices a kind of Magick no different from the necromancer and his/her Magick.

NB: The self-righteous chronic high dungeon of the confirmed paranoid schizophrenic is, by the way, often seen in self-proclaimed "white magicians" or "white witches," whose only difference from self-admitted necromancers is their anxious need to feel social approval - or at least superego approval - for their actions. The Nazis, at least originally, were among just such "white magicians," believing themselves to be defenders of the Good, the Right (no political pun intended) and the Holy.



THE RED LODGE

Many have heard of the enigmatic Face on Mars. It has been in the popular press for several years now, and is a perennial favorite with the tabloids. Comparisons to the visages of Elvis and Jesus have often been made. On the scholarly side, at least one book has been written on the subject. Despite all the enthusiasm, NASA flatly rejected all pleas for further photographs, even though an orbiting probe was on its way to the Red Planet. Can this be the same jovial NASA

who sent a Chuck Berry record into space just a few short years ago? Or is there some deeper force at work behind the Mars Face, covering up the truth behind it all?

The Face brings to mind Calvary, called Golgotha by the Hebrews, both of which mean "head" or "skull". The Templars were said to have found a severed head beneath the Temple when they took Jerusalem from the Muslims during the Crusades; the head was said to deliver oracles and was equated by some with John the Baptist. The Inquisition called it Baphomet. The "Jolly Roger" of the Masons



by John Carter

THE FACE ON MARS: PROOF OF A CONSPIRACY?

may merely stand for ancient wisdom. Another medieval tradition equates Calvary with Adam, whose skull was said to have been buried there by one of Noah's sons after the Flood subsided. An angel had shown him where Adam's bones were buried, and directed him to take them into the Ark prior to the Flood. When Christ died on Calvary, his blood literally flowed all the way back to Adam, redeeming all of mankind. So is the mysterious Face a Martian Calvary?

The Face may be a Trojan Horse of sorts, a distraction from the really important stuff. Close by, author Richard Hoaglund has detected a large five-sided pyramid and a cluster of smaller pyramidal objects he calls the "City". Also noted were a fortress of some sorts, a city square, various roads, and signs of excavation. Mars seems to have been quite a busy place half a million years ago, which is where Hoaglund places these structures based on their astronomical alignments. He assumes water was still present beneath the surface at the time, if not on it (sorry, no canals).

I have read enough "ancient astronaut" books to be familiar with the evidence. It seems possible that someone visited at least once on their way to Galactic Central. My favorite candidates are the Sirians, favored because of the information presented in Jim Brandon's *The Rebirth of Pan*, Robert K.G. Temple's *The Sirius Mystery*, Gregory Little's *People of the Web*, and Jay Katz's *Saucers of the Illuminati*. I think it's highly likely that if they stopped on Earth, they stopped on the Red Planet as well.

Laboring under the influence of the Kabbalah, the Masons have long sought to rebuild the Temple. They follow Christ in speaking of a spiritual temple - our bodies - but I believe they intend to reclaim Jerusalem one day as well. The many references to a "heavenly" Jerusalem may be taken literally; they do not refer to any afterlife but a *real* city IN THE SKY. That city is located on our nearest neighbor, Mars. It is there where the Temple of Solomon will be rebuilt.

The first Temple was commissioned by Solomon. The Babylonians destroyed it. The second Temple was built on the same site by Herod when the Hebrews won back their freedom. The Romans destroyed it. The third and final Temple will be built by the Masons, and none shall destroy it. Its herald will be the Mars probe rising over the horizon with the Sun, the "star" of Bethlehem (beth-Elohim, house of God). The satellite will be seen to hover directly over the Great Pyramid of Mars like an all-seeing eye. The Temple will be rebuilt in the heavenly Jerusalem, the City of the Pyramids, on the planet Mars. That is the sole purpose of the current Mars probe, and the only reason NASA refused to show further pictures of the Face. It's a Masonic conspiracy, and nothing less.

You may wonder what the use of any city on a seemingly dead planet would be. Perhaps you've heard of "terraforming", the transformation of Mars into a lush green world. A book was written on the subject a few years back, and many articles have appeared in science periodicals since. By the introduction of certain simple plants like lichens, oxygen

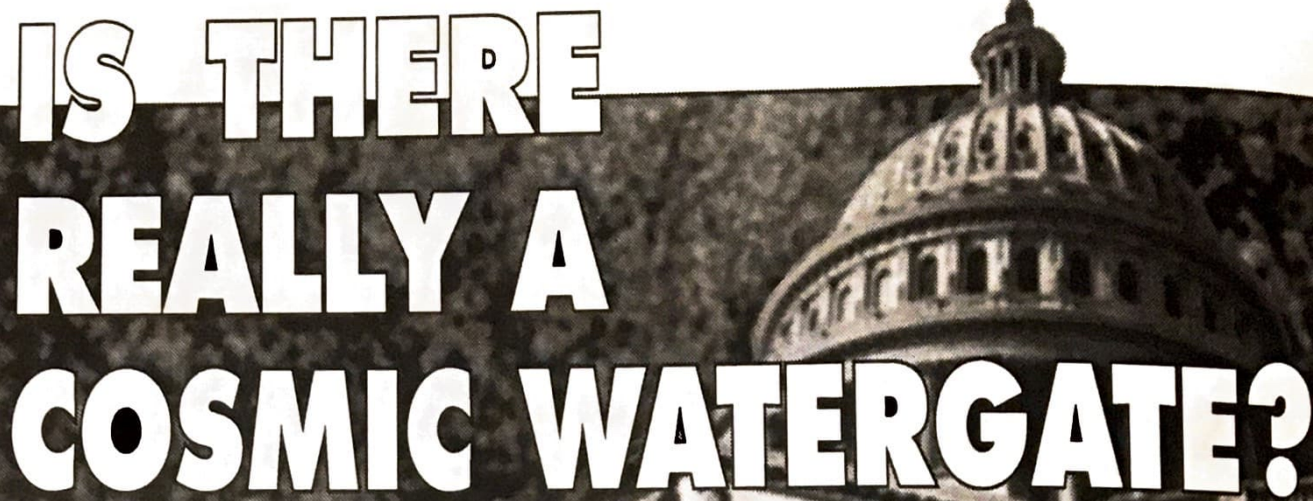
will be reintroduced into the Martian atmosphere. The temperature will warm as a result, and moisture trapped in the polar ice caps will melt, evaporate, but not escape into space because of the new protective atmosphere. More advanced plants will eventually be introduced, then simple animals like insects. Eventually a self-sustaining ecosystem will be produced and the Martian surface will be habitable once more. Mars will become a new untainted paradise in the sky.

The sign of the planet's readiness for human occupation will be this. As water once again flows beneath the surface and fills the water tables, ground water will find its way to the surface via natural springs. One such spring is located directly beneath the Face. Mixing with the natural crimson dust, blood-red "tears" will be seen to flow from the Face's eyes. Not Elvis, not Jesus, but Man - primordial Man, the Anthropos of the Neoplatonists, called Adam Kadmon by the Kabbalists - will shed tears of joy for the new city and the New Age. The World King will be returned to his throne, Davidic rule will be restored, and from Mars he will rule the Solar System - as is his divine right. Strange new life forms which will evolve on Mars from transplanted Earth creatures will be sacrificed by the new High Priest in his Martian Temple, the most notable of which will be a pure red heifer - as red as the Martian fields in which it will graze. The Millennium will have arrived.

POSTSCRIPT: The disappearance of the Mars probe subsequent to my writing the above in no way changes what I have said. Look at how quickly NASA gave up on their billion-dollar spaceship, and at how soon the media dropped the whole thing. Either this was a staged event and the probe still operates in secret under the control of the Red Lodge, or the huge UFO the Russians saw orbiting the planet last year captured or destroyed the probe to prevent it from discovering any Martian secrets. It will be interesting to see what the Hoaglund school will have to say about this. It is clear that America does not know the Truth of the matter, whatever that Truth might be.



IS THERE REALLY A COSMIC WATERGATE?



by Steve Mizrach

During the 1980s, a series of revelations regvanized the UFO movement in their never-ending quest to force the government to tell what it knows about the UFO mystery. After UFO investigator Jaime Shandera received a surprise package from Albuquerque, New Mexico, there came to light a series of documents known as Majestic-12 (MJ-12, for short) purporting to have been issued by a secret group of twelve scholars (sometimes called the Jason Society) which discussed the possession of crashed alien vehicles and the formation of relations between those aliens and Earth. There is much left unsaid with these documents, ostensibly due to the ever-present reasons of 'national security', blacked out by a censor's pen. This has allowed a series of individuals to fill in those parentheses with a host of amazing ideas which strain the imagination.

If John Lear, "Falcon", "Condor", William L. Moore, Bill Cooper, "Commander X", and some others are to be believed, the U.S. government established contact with the aliens in the 1940s. The initial incident that led to this contact is often said to either be a saucer crash in the Southwest, or, on occasion, a secret naval experiment to render a ship invisible which attracted the aliens (the so-called "Philadelphia Experiment") (As to why the aliens picked this time to talk to us, several theses are offered: 1. Atomic tests worried them 2. Our space program - nary a twinkle in anybody's eye at that time except science fiction writers- worried them 3. The first interplanetary radio signals were picked up.)

By 1952 or 1964 -take your pick- the U.S. government is said to have signed a treaty with the aliens with the following provisions - they could perform their abductions and/or obtain the resources they needed from Earth in return for providing us with technology. This technological information is said to be in the hands of the Air Force, et al., who are using it to duplicate the antigravitation abilities of the saucers, although there are those who claim that even such things as the B2 Stealth and SDI are its products. Meanwhile, the aliens have been given *carte blanche* to continue mutilating cattle and kidnapping fetuses.

Within this ufological conspiracy theory has been put a whole series of other historical events. Eisenhower met with the aliens in 1954, under the cover story of going to a dentist. JFK was killed and Nixon was brought down, not because of

Cuba or Vietnam, but due to their unwillingness to keep a lid on UFO information. The rapprochement between the U.S. and the Soviets (now CIS) was due to increasing fears that the aliens were reneging on the treaty by building underground bases on the planet and performing horrifying experiments on people in them. Some say that what the aliens have said is being hushed up because they have claimed to have 'created' Christ and other religions on the planet or to have played some unknown role in the evolution of the human race. There is some disagreement in this zone of the UFO world as to whether the government 'knows' that the 'real' objective of the aliens is to hybridize their race by obtaining human genetic material and whether they 'approve' of UFO abductions or not.

There are well-documented cases of UFO interceptions by Air Force planes. In almost every case, the UFOs easily escaped pursuit, though it is believed that in one or more incidents (the Mantell case, for example) the UFO may have responded with force. The capability of hostile action by the UFO is well known -several cases of human injury have been documented by U.S. and Brazilian researchers- but not the intentionality. As Hynek always used to say, just because you get a shock from the electric company when you put your fingers in a socket does not mean it is hostile toward you. Nor is it clear whether in any of these cases the hostile action was unprovoked or could at least have been *perceived* (by a different intelligence than ours, perhaps) as self-defense. Some UFO researchers have noted that most cases of destructive action by UFOs (melting concrete, etc.) appear to be shows or demonstrations of force, and that many of these cases occur near nuclear plants, defense installations, or other military facilities. None of this establishes that the goal of the UFOs is invasion or military conquest, and the Air Force appears to have reached the same conclusion, although they do appear to have been concerned over the rather cavalier attitude that the UFOs have shown toward the sovereignty of our airspace, brazenly demonstrating the incapability of our tracking and defense systems.

There are more vague rumors out there that the aliens may have reneged on certain aspects of the previously signed

treaty, and that a state of clandestine warfare now exists. The supposed goal of government secrecy, in this case, is the one invoked during all times of war: don't let the enemy know what you're up to. Again, the supposed indications, such as a UFO said to be shot down -by a laser cannon mounted on a plane! - over South Africa, have little evidence to back up whether they actually have occurred or not. (If we can shoot "theirs" down, then, it appears their technological or military superiority could be under dispute.) But in all the better-established cases, where the UFOs have been fired upon by conventional armaments, the result has been negligible, and the Air Force seems to have acknowledged this. Beyond that fact, though, there simply does not seem to be any knowledge by the Air Force of the complete intentions or capability of the UFOs. And it would be logical for them to do what they have been doing so well for the past 40 years - studying those capabilities, while denying the existence of the phenomenon which manifests them. But for them to be in a state of warfare against an enemy whose nature they do not understand is not like the military brass I've seen.

There are a whole host of problems with this school of UFO thought. It is clear that the U.S. government has been studying the UFO problem secretly for a long time (possibly recognizing an alien intelligence which they considered a potential threat to national security), and that in many ways the closing of Blue Book and the Condon Report was a way to shift public attention away from the matter while continuing that research, under the aegis of the CIA, NASA, and the "UFO Working Group" in the Pentagon discussed by Howard Blum. What isn't clear, at least to me, is whether they know anything that anybody else does not. The evidence for that position - crashed

saucers, captured aliens, underground bases, the "Men in Black" with government IDs, secret documents, etc.- is all pretty fishy, and reeks of the tabloids. Those countries openly studying the UFO phenomenon through government task forces, such as France, Belgium, Sweden, etc. are pretty much in the same position. The only conclusions reached are the same as those in the Condon report: some 70-90% of UFO reports are identifiable as known objects; but that leaves one in ten reports wholly unexplained, out of some several thousand annual sightings!

Phil Klass and others have noted some important anomalies in the MJ12 documents regarding signatures and dating of the documents. But it is clear that at least some segments of the government are connected to their release, much as was the case with the UMMO documents in Europe. The fact that many of the "researchers" working on these documents come out of the intelligence field itself lends itself to a possible hypotheses: these are documents of disinformation. The usual way most people raise this hypothesis is the 'red herring' theory: the government is

trying to throw the UFO community 'off the trail,' (using infiltrators and agents provocateurs COINTELPRO-style, to manipulate and mislead the established UFO groups much in the way that they tried to discredit left-wing groups in the 60s) since presumably they know what UFOs 'really' are. But, I raise this point: the government is human, after all. They couldn't keep hidden from muckrakers Watergate, Iran-Contra, Abscam, October Surprise, possible CIA-Mafia-Vatican connections, or the failures of Pentagon hardware (including the B2 bomber said to be built with wondrous alien technology!) So how can they keep a lid on what some call "a Cosmic Watergate" for 45 years? What could they possibly be hiding that requires such investment of effort? How come those people "blowing the whistle" haven't been "silenced" permanently yet?

The alternative possibility is one that is familiar to any student of spookdom: "don't let them see you sweat." If you don't know what you're dealing with, plant stories, spread rumors, fake photographs, and send people off on wild goose chases, so they don't find out first. Sometimes such games can

be harmless, but in other cases they can destroy careers and fragile minds. Case in point: William Moore fed everything from "Falcon" to the ever-gullible Paul Bennewitz -the Grays were taking over, etc.- and took the poor physicist over the deep end. Moore willingly acted as a pawn of the higher spook echelons in the hope that he could work his way "in," and dig up stuff on the Roswell Incident. That's the benign version. The other version says that Moore is manipulating people with the MJ-12 documents, even as he manipulated Bennewitz and may have fabricated some sources of the so-called "Philadelphia Experiment." Despite claims to the contrary, the CIA stayed in the UFO game after the Robertson

It is clear that the U.S. government has been studying the UFO problem secretly for a long time. What isn't clear, at least to me, is whether they know anything that anybody else does not.

Panel in 1953; Air Force Intelligence quietly continued to collect sightings after closing Blue Book in 1969; and other agencies, including the NSA, NASA, DIA, Army Intelligence, and FBI, have representatives on the UFO Working Group. Obviously, the spooks know that with something as big & mysterious as UFOs, a big lid needs to be kept on things, to prevent "widespread societal disruption." If civilians find out first, well, that means the media will slobber all over it, and there'll be "total chaos."

Those who have read the book *Psychic Discoveries Behind the Iron Curtain* know that parapsychology research is hot stuff, even today, in the former Soviet Union/ CIS. There were confusing reports in 1989 that the Soviets had used "Bilocation" to collect data on the Voronezh landing. Presuming that they did not know the secret of saints able to appear in two places at once, one gathers what they were probably using was "biolocation," the term they use for what is called in the U.S. "remote viewing" or "clairvoyance" or "map dowsing." (The Russian term for the medium for 'psychic' phenomena is 'bioplasma'.) Such "psychic"

techniques, one might be surprised to know, are also being utilized in the U.S. to try and locate enemy submarines. The funny thing is that in 19 instances such 'scanners' also discovered UFOs hovering over the submarines; and since then 'psychic' tracking of UFOs is now an accepted part of the government's quest to understand the UFO phenomenon. Not surprising in its zeal to cover its tracks regarding use of the 'paranormal,' the Army released a study of ESP claiming that there was "no validity to the phenomenon whatsoever..."

Some of this UFO disinformation may be released for different reasons. I think that one reason may be a test of psychological warfare on a community of people normally prone to paranoid and conspiratorial tendencies, the UFO research community. By studying the irrational behavior of UFO cultists when exposed to this information, the government may be studying the use of various techniques of deception and ideological control. We may not accept government austerity measures from our Congressional representative. But, if they come from the "higher intelligences" of the Ashtar Command, we may pay attention.

It is in fact a definite possibility that the government may have even 'staged' some UFO incidents at various facilities to see what effect they might have on security. As Jacques Vallee has pointed out, a soldier will fire his rifle at some Russians charging up the hill. He may not fire at the Virgin Mary flying over the hill towards him, especially if he is Catholic. And since we have the technology to simulate UFOs, a soldier raised on 40 years of UFO beliefs may not fire at a UFO either (whether out of awe or fear from the sci-fi films he saw as a kid.) It is fairly easy to mockup a silent helicopter or other craft to look like a UFO, and it is also easy to dress somebody in an aliensuit. If 'we' can do it to penetrate the security at military bases and nuclear power plants, so can 'they,' whoever our enemies at the time might be.

Another distinct possibility is that UFO 'crashes' and 'retrievals' make good cover stories. If you're testing a supersecret airplane and it crashes, then you spread a "UFO crash" story. Somebody spots some really weird high tech wreckage and goes to the media about it... only before he gets there he already gets word that it was "UFO junk" and starts talking about dead aliens... so the responsible media hold their noses and leave it for the tabloids. The guy's a nut, case closed. The UFO disinformation surrounding S4/Tonopah/Area 51/'Dreamland' near the Nevada Test Site and Nellis AFB serves as a perfect cover for the testing of real secret aircraft, such as a second-generation Stealth or the hypersonic 'Aurora' spyplane: people who see weird things on the desert plain can then be dismissed as UFO nuts, along with their possible observations of how the Pentagon is spending its ever-growing "Black" budget. (There may be highly advanced technologies at work - "electro-gravity", etc. - which the government may not wish to reveal it is exploiting for military purposes. That technology may well come from Sandia

Laboratory blackboards rather than outer space.) Throw the UFOoids a few tasty secret communiqués, and then everybody else goes running as they start holding press conferences about mistreatment of saucer pilots and oddball-sounding secret projects, such as "Redlight," "Aquarius," and my favorite, "Grudge." UFO cover stories may also be excellent cover for other cloak & dagger covert operations, such as kidnappings (made to look like abductions), smuggling, or assassinations.

Another possibility, raised by some investigators, is that the government's higher echelons may have been infiltrated by some extremist group (the "I AM" movement, UMMites, LaRouchites, Scientologists, Raelians, etc.) with fascist pretensions who are 'true believers' in the "benevolent ETH hypothesis," which is to say they think that the "UFOonauts" are on their side and support their religio-political agenda. Such groups tend to cast the Saucerians in a Messianic light - soon they will be lifting us off our sinful planet and onto their gloriously corporate-fascist societies elsewhere in the galaxy - and like the 50s contactees, they seem to feel that our UFOonauts

are perfectly Aryan in countenance and scolding in temperament, reminding us that sinful humanity on its own cannot save itself from the Bomb, environmental collapse, or AIDS without Spacegiven Grace. There are other examples of fascist groups in history with extraordinary beliefs (such as the Nazis who subscribed to the hollow-earth and world-ice theories) who use those beliefs as a vehicle to power. We cannot discount the possibility that there is a right-wing faction in the government who also believes in the ETH and sees the advantage of getting others to see it that way.

It is worthwhile to read Vallee's final book in his "Alien Contact" series, *Revelations*. He discusses the Franck Fontaine case in France which appears to have been a *faked*

abduction pulled off by high-level intelligence operatives; and the UMMO affair which may involve several major European governments and possibly an arm of the LaRouche political organization; and the Edgewater military base case where it seems a simulated UFO "break-in" may have been staged to test the reactions of the security personnel. One needs to consider Goebbels' famous assertion: "The bigger the lie, the easier it is to get people to believe in it." It is not that difficult to design *simulacra* of the so-called Grays - Walt Disney can do it - or to build something that looks like a *bona fide* saucer on the ground. The government can also put suspicious devices in peoples' heads and, with the proper medications and treatments, alter or erase certain memories. It may not be the case that the people who claim to have seen these things (alien bases, etc.) are liars. Their legs may have been pulled as well. (Only, who's doing the pulling? Are the so-called Men-in-Black really Air Force agents and the phantom helicopters part of "Delta Security"? Deception and theatrics seems to be part of the shape-shifting UFO phenomenon in itself.)

There are other reasons why the CIA, et al., might be testing such disinformation techniques. One might be to test the 'benign conspiracy'; many people have suggested that the only thing that will unite the warring factions of the planet is an external threat - say from outer space. They might test the ability of *simulating* such external threats to end conflicts. (Or to justify massive military expenditures ...) Ending wars between nations is a good thing, for sure, but consider the use of techniques to end conflicts of a different nature, such as revolutions against corrupt U.S.-backed regimes. The Church saw the value of the Virgin of Guadalupe in ending the struggle between their bishops and the indigenous religions of Mexico... Personally, I see an even more sinister use of UFO disinformation. The CIA has experimented with all sorts of 'mind control' over the past forty years, ranging from work with LSD to 'brainwashing' to hypnosis. These experiments were largely failures... some of the biggest obstacles to such techniques have been the pervasive *belief structures* of the patient.

Both Hitler and Stalin realized that 'religious spectacle' is an important psychological technique. Just look at the glassy-eyed spectators of the Nuremberg rallies or the cadres of the Party. When confronted with obstinate belief systems, one of the best ways you can control people is to replace them with new ones. In our secular age, the government cannot invoke divine right any more. Almost no one will believe that the President speaks for Heaven. But, we are driven to discover other beings out in space like us, so we can know "we are not alone." If the President claims to speak for *them*, we may listen, or at least suspend disbelief, especially since we seem to be predisposed to think such beings must be more 'advanced' than us, both technologically and morally. I agree with some UFO researchers who suggest that we are being 'prepared' by the mass media for the acceptance of contact with alien life, but the reasons are not to enable us to withstand any 'big secret'. We are being conditioned, like Pavlov's dogs, for control; they are seeing what will make us salivate. B.F. Skinner's Walden Two may become a reality, as all of us are brought 'beyond' freedom and dignity. How many of us are already ready to board the saucers to deliver us from the end of the world, without knowing where they are taking us? "How to Serve Man," after all, turned out to be a cookbook!

Let me say that I am predisposed to accept, a la Sagan, et al., that there is life out there in the universe, some of it conscious and intelligent. Some may even have worked out ways to circumvent the 'speed of light' barrier and get here. But the outlines of the *genuine* UFO mystery - those incidents that are not hallucinations, misidentifications, hoaxes, or disinformation - do not suggest an alien expedition at all. I suspect that when we saunter off into interstellar space and discover other beings, we would not act this

way - we've all seen Star Trek, after all! Other forms of life in space need not be humanoid and bipedal, as most of the "aliens" that have been reported are. Where are our space travelers going when they leave our planet? Certainly not to make the 5 million light-year trip back to theirs! Some have said they have bases here on Earth, on the dark side of the Moon, or elsewhere in the solar system, such as Mars. Here the evidence is also dubious, unless of course the Voyager and Mariner photos are also brought into our conspiracy.

The evidence points to the fact that whatever the UFO phenomenon is, it is a feature of life on this planet, just like the weather. It has been around for a long time in a wide variety of manifestations, always interacting with us in enigmatic ways. The hypotheses concerning its realm of origin, inhabitants, and mode of communication have been shaped by the cultural beliefs of the time. In the Middle Ages, the sylphs of Magonia, the Faeryland in the clouds, sailed their aerial ships over France, telling bewildered farmers of life in their land. Today, the LGMs of some distant star land their saucers to warn us of the impending destruction of our planet. The disinformation problem is compounded by the possibility that the "real" UFO phenomenon may be a form of control system itself - a "cosmic thermostat" regulating transformations of consciousness, as Vallee suggests. This control system may be directed, even by an alien intelligence 'out there', or "Gaia" itself, or by some intelligence in 'another dimension,' or by C.G. Jung's "collective unconscious." Or it may be purely cybernetic and autodirective, as "intelligent" itself as the weather or the carbon cycle. It is possible that the government disinformers have stumbled on the control aspect of the genuine phenomenon and have already been trying to exploit it through close simulation, though I doubt the government has found ways to manipulate space, time, and consciousness in the way the 'real' UFO phenomenon has.

To me, the "reflective" characteristics of the UFO

continued on page 42

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MODERN DAY TREPANNING

THE QUEST FOR THE ULTIMATE HIGH

by Donna Kossy

Healers ancient and modern, primitive and civilized, are known to have "trepanned" their ailing brethren, a procedure which results in a permanent hole in the head. Old skulls have been found all over the world that show that their owners, frequently of noble birth, were trepanned during their lifetimes. Even as recently as the 16th century, trepanation was used regularly as a treatment for madness, along with many other unspeakable tortures or "treatments". Before the dawn of the Age of Reason the resulting hole in the skull was thought to let the devils out; when medical science became fashionable, the treatment stayed but the explanation for it changed: now

the hole in the skull was supposed to relieve pressure in the braincavity. In modern times, cerebral ulcers have been relieved by trepanation. Be that as it may, today most people assume that trepanation went out with leeching and human sacrifice.

Not so for a few brave souls who, during the 1960's, applied their theories of higher consciousness through trepanation to scientific scrutiny, using themselves as the experimental subjects. These people were *serious* about getting high. This wasn't just another kick, like LSD or pot. When the experiments proved their theories correct, trepanation became an all-consuming crusade to promote the operation that literally blows your mind, a permanent alternative to taking drugs.

It all began in 1962 when a boyish looking Dutchman, Bart Huges (variously described as a *bona fide* doctor and a medical student), developed new theories of higher consciousness, which later became the foundation for the skull-drilling crusade. According to Huges' theory, the devolution of humankind was caused by the upright stance. In the good old days, our habits of walking on all fours and swinging from trees caused increased pressure inside of our brain cavities. The new, improved upright stance may have helped us in some ways, but one unfortunate side effect is a reduction in cosmic consciousness. The blood flowing downward from our brains, instead of being replaced by blood, is replaced by lighter cerebrospinal fluid, and so the "brain blood volume" is reduced. The brain, which is nourished by oxygen and sugar supplied by blood, becomes malnourished, and the range of consciousness is reduced accordingly. The younger generation are not so deprived; babies are born with their skulls unsealed, the blood flowing directly from their hearts to their brains - this is why young people are so much more creative than adults. When children reach the age of 21 or so, their brains are permanently and tragically cut off from their heartbeats, unless further measures, such as standing on one's head, taking drugs, or boring a hole in the skull, are taken.

Huges doesn't credit Lobsang Rampa's *The Third Eye*, the "autobiography" of a "Tibetan lama", which swept through England in the late 1950's¹, but one of its ideas somehow made its way to him. Rampa had claimed that at the age of seven he'd been chosen to enter the lamasery, and at age eight, was forced to undergo an operation which opens the "third eye" by trepanation. The operation had been performed by medically trained monks without anaesthesia, who drilled a hole smack in the middle of Rampa's forehead, where the

third eye is located. Rampa had recounted that "suddenly I felt a stinging, ticklish sensation apparently in the bridge of my nose. It subsided, and I became aware of subtle scents that I could not identify." And with the words, "You are now one of us, Lobsang. For the rest of your life you will see people as they are and not as they pretend to be," Lama "Mingyar Dondrup" welcomed Rampa to their exclusive club. Soon Rampa was able to perceive things he had never seen before such as the white light that surrounded everyone. He had opened his third eye.²

Huges was very interested in opening his third eye, though his approach was more "scientific". Discussing the development of his ideas with a Dutch journalist writing for *Beyond* magazine in 1969, he says, "I remember talking with a black man in America who (stood on his head) because he got a kick out of it. He said it made him feel *high*. This really made me think." He also recalls that Nehru, late prime minister of India, as well as David Ben Gurion of Israel had practiced standing on their heads for a few minutes each day to

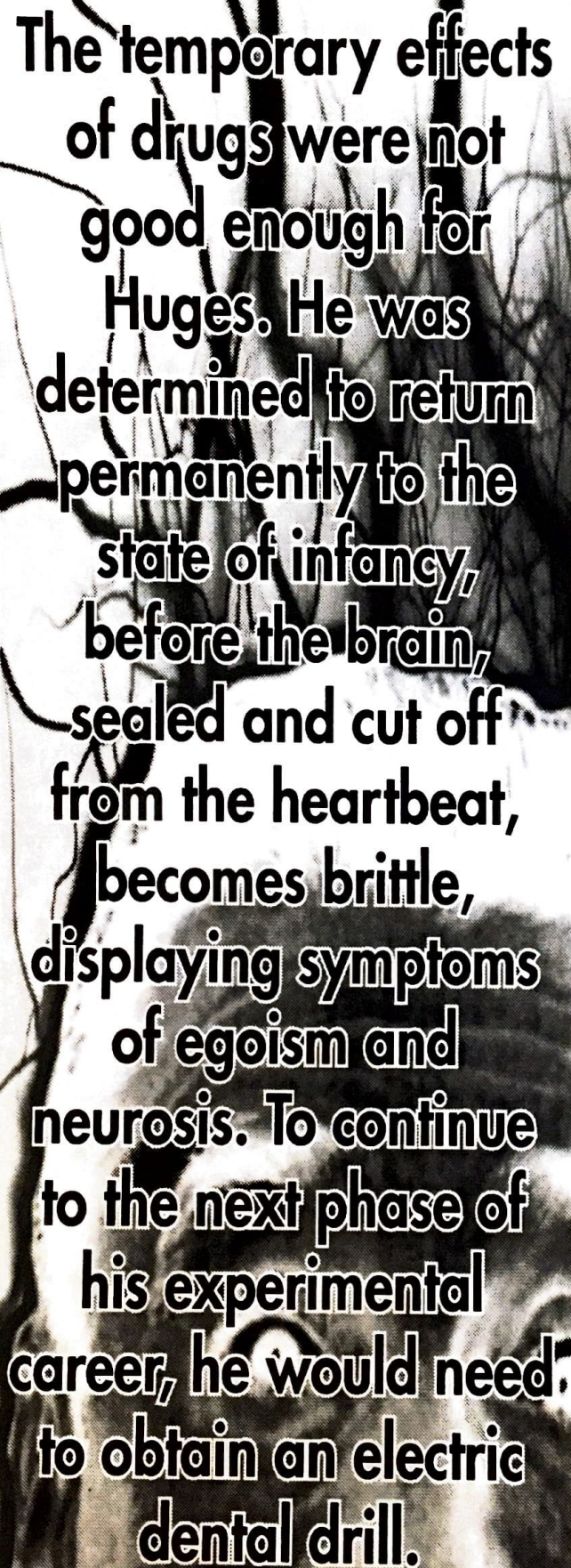
stimulate their brains. Then the Dutchman began his own experiments:

"I read somewhere how the Indian togi (sic) increase their awareness by closing the two large veins that lead the blood to and from the brain. I started to do this myself and it worked well. I found I could stop the flow of blood using what the Dutch call the 'hand-grip method', and when I let go I really felt *high*... Why? That's what I wanted to know. There had to be some connection between this condition and the amount of blood on the brain - the brain blood volume, I mean."³

It may appear that Huges was merely attempting to get high like the rest of us. To Huges, though, getting high was not just recreation, it was a lifelong scientific study. His hypothesis was that when people take mind-expanding drugs, the feeling of getting high is caused by an increase in the brain blood volume, which in turn expands the capillary vessels above the brain. The veins, but not the arteries, become constricted, so the blood isn't able to exit the brain as rapidly as before. The excess blood expands the capillaries, and some of the cerebrospinal fluid is squeezed away and replaced by more blood, causing the drug-taker to - temporarily - experience the heightened consciousness of humanity's youth.

The temporary effects of drugs were not good enough for Huges. He was determined to return permanently to the state of infancy, before the brain, sealed and cut off from the heartbeat, becomes brittle, displaying symptoms of egoism and neurosis. To continue to the next phase of his experimental

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career, he would need to obtain an electric dental drill.

Bart Huges prepared for his self-trepanation by first applying a strong local anaesthetic. He then guided the drill with one hand, while the other regulated the depth of penetration. The procedure lasted just a few minutes, but he bled profusely, and lost about a half pint of blood. Then he dressed his fresh wound and waited. Luckily, this experiment paid off. "After I had (trepanned myself) my spirits rose slowly and significantly hour by hour until they eventually leveled out. I have felt fine ever since."⁴ And, like most with a grand discovery, Huges wasn't content to keep his discovery to himself. He began preaching to anybody who would listen to him. But rather than winning recognition for his valiant efforts to enhance human consciousness, instead he was sent to a Dutch lunatic asylum.

In the meantime, Huges had gained a disciple, Joseph (Joey) Mellen, an "English lawyer and avant-garde poet." Mellen later wrote the book, *Bore Hole*, which begins, "This is the story of how I came to drill a hole in my skull to get permanently high." *Bore Hole*, in addition to being a pro-hole polemic, is reported to be a valuable record of "high bohemia" of London in the 60s, replete with the inside dope on the Beatles, the Rolling Stones and filmmaker Kenneth Anger, not to mention various lords, pages and heiresses.

Huges and Mellen began a crusade together to publicize Huges' theory and to promote trepanation. The first targets of the mission were the local paranoia-stricken acid heads, who were ignorant of the scientific basis of consciousness. Their brains were becoming starved of sugar, and so were experiencing "bad trips". If they had known better they'd have taken additional sugar with their pills; according to Huges' theory, though LSD raises the "brain blood volume", without additional sugar it's all for nought. If they would only realize that boring a hole in one's skull would do the trick, without the need for additional sugar. Apparently, nobody in that crowd seemed serious enough about their consciousness to try it.

Later, the two missionaries entered the LSD/ consciousness lecture circuit, espousing Huges' detailed brain blood volume theories, but they were misunderstood: "After a lecture they gave at the respected bookshop BetterBooks, they were approached for an interview by two journalists of the Sunday newspaper, *The People*. Their attitude was sympathetic, (Huges) and (Mellen) accepted them as genuine seekers after truth and they spent a whole night together in deep study of brain blood volume and trepanation. Eager to see how the message had been presented to the world, (Mellen) was out first thing Sunday morning for the paper. In it was a crude article about (Huges) under a banner headline: THIS DANGEROUS IDIOT SHOULD BE THROWN OUT."⁵

But there were a few artists and "bohemians" who were receptive to Huges' theories. Among those impressed was Heathcote Williams, who published a dialogue between (Huges) and (Mellen) in the literary *Transatlantic Review* and made a trepanation scene the climax of his award-winning play AC-DC. Another important convert was Julie Felix, a world-famous American singer in the style of Joan Baez. She was eager to promote the doctrine of trepanation and recorded

some of the propaganda songs which Joey had composed, including *Brainbloodvolume*, *The Great Brain Robbery* and *Sugarlack*." ⁶

Even after all their preaching, Huges was still the only one who had actually performed trepanation on himself. But he was soon to be joined by Mellen, and a third convert, Amanda Fielding.

Since no medical doctors would agree to perform trepanning operations, Mellen, like Huges before him, had to do it himself; only he used a *manual* trepan. He describes the instrument and his original plan in *Bore Hole*: "Its main feature was a metal spike, surrounded by a ring of saw-teeth. The spike was meant to be driven into the skull, holding the trepan steady until the revolving saw made a groove, after which it could be retracted. If all went well, the saw-band should remove the disc of bone and expose the brain." ⁷

Such procedures are never as easy as they sound. After a first unsuccessful attempt, Mellen tried to get assistance from Huges, who was then back in Amsterdam, barred from entering the U.K. So Mellen's friend Amanda Fielding helped instead. They were almost successful this time, despite the fact that he was almost killed in the process:

"After some time there was an ominous-sounding *schlurp* and the sound of bubbling. I drew the trepan out and the gurgling continued. It sounded like air bubbles running under the skull as they were pressed out. I looked at the trepan and there was a bit of bone in it. At last! On closer inspection I saw that the disc of bone was much deeper on one side than on the other. Obviously the trepan had not been straight and had gone through at one point only, then the piece of bone had snapped off and come out. I was reluctant to start drilling again for fear of damaging the brain membranes with the deeper part while I was cutting through the rest, or of breaking off a splinter. If only I had had an electric drill it would have been so much simpler. Amanda was sure I was through. There seemed no other explanation of the *schlurping* noises. I decide to call it a day. At that time I thought that any hole would do, no matter what size. I bandaged up my head and cleared away the mess." ⁸

Despite a general feeling of wellbeing, Mellen still was not completely sure that he had gone far enough. He decided to bore *yet another hole* at a new spot, only this time using an electric drill.

"This time I was not in any doubt. The drill head went at least an inch deep through the hole. A great gush of blood followed my withdrawal of the drill. In the mirror I could see the blood in the hole rising and falling with the pulsation of the brain." ⁹

This was how Joey Mellen achieved high spirits, freedom, serenity, for ever and ever.

Amanda Fielding noticed the change in Mellen and decided to join him in his blissful state. Not only would she trepan herself, she would also document the whole thing on film, for posterity, calling the finished documentary *Heartbeat in the Brain*. Fielding performed the operation herself with an electric drill, while Mellen manned the camera. One viewer recounts, "The film shows her carefully at work, dressed in a blood-spattered white robe. She shaves her hair, makes an

incision in her head with a scalpel and calmly starts drilling. Blood spurts as she penetrates the skull. She lays aside the drill and with a triumphant smile advances towards Joey and the camera." ¹⁰

Mellen and Fielding are otherwise a normal couple; they live and work together running a successful art gallery in London, and have one child. Besides their professional and family responsibilities, the two somehow find time to lead a trepanation rights crusade, speaking to groups of doctors in Europe and America and showing Fielding's film. It is reported that at one London showing, the audience "dropped off their seats one by one like ripe plums." ¹¹


As for Huges, he later became better known as a member of the PROVOS, a "satirical politico-cultural group" in Amsterdam, while his trepanning experiments and consciousness theories remain virtually unknown.

NOTES:

- (1) The "autobiography" is no doubt fraudulent, as Rampa was later found to be an Englishman.
- (2) Dr. Christopher Evans, *Cults of Unreason*, pp. 235-237.
- (3) "Dutch Student Bores Hole in his Head to Prove Theory of Added Brain Activity," *Beyond*, Nov. 1969, vol. 2, no. 15, pp. 69-71.
- (4) *ibid*.
- (5) John Michell, *Eccentric Lives and Peculiar Notions*, p. 148.
- (6) *ibid*, p. 149.
- (7) *ibid*, p. 150.
- (8) *ibid*, p. 151.
- (9) *ibid*.
- (10) *ibid*, p. 152.
- (11) *ibid*.

Editor's Note: Donna Kossy is perhaps best known for editing *Kooks* magazine and its predecessor, *False Positive*. *Kooks* took an in-depth look at various personalities and players on the fringe, always with a sympathetic - if not slightly bemused - eye. Ms. Kossy is currently at work on *Kooks* the book; "Modern Day Trepanning" is an excerpt from her work-in-progress. Other chapters will focus on Anglo-Israelites, Black Messiahs, Flying Saucer Contactees, the Voluntary Human Extinction Movement, curious cults of the 60's, bizarre Christian sects, and much much more. *Kooks* is scheduled for publication in April 1994 by the same folks who brought you *Apocalypse Culture*. For more information, send an SASE to Feral House, P.O. Box 3466 Portland, Oregon 97208.





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OUTLINE FOR A PSYCHOBOTANICAL COSMOLOGY

by Ben G. Price

ABSTRACT

Claims by psychedelic explorers like Timothy Leary, Terence and Dennis McKenna, John C. Lilly and others that the use of psychoactive substances exposes the mind to subatomic sources of knowledge beg the question of theoretical legitimacy. Although the psychedelic experience is more often couched in shamanistic and mystical terms, published statements by Terence McKenna specifically attribute communication between the quantum level and the conscious mind to Electron Spin Resonance (ESR). The work of French physicist Jean Charon, and the American scientist and inventor Arthur M. Young suggest there may exist an experimentally testable mechanism active in the transference of information from the microcosmic scale of particles, atoms, and molecules to the macroscopic scale of the human brain. The theoretical possibility for this process is explored, with reference to some potential support from R. Buckminster Fuller's "energetic vectorial geometry", synergetics.

Peculiarities of relativistic physics and quantum mechanics dictate that existence should have a dual nature, with different protocols for interaction among the constituents within each realm, and that the two realms, separated as they are by opposite entropic tendencies, are never-the-less joined by a singular, sui generis and metatemporal point, according to French physicist Jean Charon. This point of intersection, the Omphalos of existence (an existence which is expressed by dimensional extension away from the point into the twin universes called by Charon the "Real" and the "Imaginary") seems to be the dimensionless source of the forms that inform both things and thoughts.

R. Buckminster Fuller's geometrodynamics system, called

"synergetics," supports this cosmological model, and it is in his "Pumping Model" for a vector equilibrium that we find an identity of form with Charon's complex model of the electron. For Charon, the electron is a zero-point vector equilibrium state, with wave propagation properties into two dimensionally segregated continua. Fuller tells us:

"The vector equilibrium as the prime convergence-divergence, i.e., gravity-radiation nucleus, provides the nuclear nothingness, the zero point where waves can go through waves without interfering with other waves. The waves are accommodated by the zeroness, by the octave of four positive and four negative phasings, and by a nuclear terminal inside-outing and a unique pattern-limit terminal outside-inning The center of a vector equilibrium is zero. The frequency is zero.... the center has a value of two. The significance is that it has a concave and a convex. It has both insideness and outsideness congruently. It is as far as you can go. You turn yourself inside out and go in the other direction again. This is a terminal condition.... Gravity converts to radiation. This is exactly why, in physics, Einstein's supposition is correct regarding the conservation of universe: it turns around at both the maximum of expansion and the minimum of contraction, because there is clearly provided a limit and its mathematical accommodation at which it turns itself inside out."

We discover here an image of a self-enclosing universe with a node point at which the extreme limits of scale, the microcosm and the macrocosm, intersect and pass into each other without interference. Like a giant Mobius strip, or rather like a torus (as Arthur M. Young models it), the finite and the infinite cross paths at the zero point, whose "center is everywhere and circumference nowhere," (as Nicolas of Cusa expressed it).

Into the realm of things, the mind intrudes, an alien presence, searching for knowledge of a world of palpable objects. But within the empirical manifold of the physical world, the mind is limited to knowledge that it can gather through the perceptual filters of its sense organs. And these sensations are harvested from a single point of reference within a space-time grid. The circumstance of limited perceptual scope obviates the desirability of perceptual augmentation. In order that the sought-for knowledge of existence as a whole should not be circumscribed and finitely limited to a strictly local focus, we invent and discover methods of information gathering beyond our own five senses.

Mechanisms for enhancing perception have been employed with great cunning by evolving life forms over billions of years. Perceptual prostheses are not limited to human technical inventions like eyeglasses and telephones. In fact, the blossoming array of electronic devices for communication, calculation, measurement, and remote planetary reconnaissance and seabed exploration, impressive as they are as harbingers of a revolution in the expansion of human access to information available *only* from vantages beyond the immediate experience of the individual mind, fail to overshadow the low-tech "lenses" available to us individually in the natural physical environment.

Information from vantage points beyond the sense receptors attached to the individual mind has traditionally been gained through language and verbal communication with other minds. But it has also been accessible by way of neurochemical interface with psychoactive plants and plant

Photons, timeless entities, are the sole source of information and knowledge for us. They emerge from "Imaginary" spaces, through the conduit of microcosmic particles, and inform the "Real" universe with information selected from the ever-increasing order of the anti-entropic realm of their origin.

derivatives. Our knowledge of just which species of vegetation are likely to enhance transpersonal perception has often been gained, according to Ronald K. Siegel, from our fellow creatures on the planet. Indirectly, by observing the behavior of mammals, birds, and insects, humans have learned that certain plants and fungi affect perception when they are ingested.

In the absence of scientific support for the claim that perceptions and knowledge gained through the use of psychoactive plants are empirically "valid," and despite persistent testimony for the existence of realms far different from those experienced through the unenhanced senses, an intellectual schism has been created. Arguments supporting the validity of subjectively verified states have gone begging for objective verification. But arguments denying their legitimacy fail to offer convincing alternatives to the testimony of those who have experienced existence as others have not.

Until now it has been a question of whether or not reality can be determined democratically, and if not, then what limits beside consensuality can be placed on reality? Or can there be any? Like the cosmos itself, the orthodox consensus of our day would have to turn itself inside-out to achieve closure to this argument.

To finally reconcile the schism and de-politicize the realm of perception (as R.D. Laing insisted must be done in his *The Politics of Experience*), it will be necessary to outline a cosmology complete enough to account not only for the empirical world of physical reality, but also the noetic world of consciousness, and to further account for their immediate overlap in the realm of experience. Such a cosmology must satisfy both the demand for scientific legitimacy and subjective legitimacy, which is to say that it must model reality in terms that can be both measured and experienced, with veto power over legitimacy belonging to neither subjective nor objective judgment. Rather, any complete cosmology must recognize both the inner and the outer realms of reality as mutually foundational to existence, and hence to our knowledge of existence.

Before making the claim that any experience gained by the mind through neurochemical enhancement constitutes actual knowledge of a reality separate from physical, empirical reality, it is incumbent on any such cosmology to demonstrate the existence of the neumenal or "Imaginary" realm. And it will further be necessary that some mechanism for communication between the realms of form and of information be demonstrated. This is the first task at hand.

A formalization of this requirement has already been supplied, as outlined above, by Jean Charon. His theory of Complex Relativity posits precisely the framework our proposed cosmology demands, and he has gone a long way

in extrapolating from the edifice of theory toward a solid understanding of the unity and informational intercourse between microcosmic and macrocosmic domains.

According to Charon, electrons, by virtue of their "spin", are able to communicate, through the emission and absorption of virtual particles (photons), information to and from the "Real" universe and the "Imaginary" microuniverses associated with each point-like electron. Whether or not Dennis McKenna became directly aware of this informational conduit between the microcosm and the macrocosm through his ingestion of *Stropharia cubensis* mushrooms, he is reported to have observed to his brother Terence (as recorded in the latter's *True Hallucinations*) that he received information through the tryptamine compounds in the mushroom by virtue of Electron Spin Resonance (ESR). If he received any such electron-generated information, ESR would be the likely mechanism for its transmittal.

Notions of "Real" and "Imaginary" space are quite difficult for minds educated into a classical physics. Even the relativistic concept of space-time, popularized as it has been, remains a bit arcane. So it should not surprise us that we experience some difficulty grasping what Charon means when he expresses the nature of electrons as dimensionless particles straddling the intersection between two four dimensional universes, one being the four dimensional space-time continuum described by Einstein's theory of relativity, made up of one time and three space dimensions, and the other a micro-universe, also of three space and one time dimension, but with opposite entropic properties.

The terms "Real" and "Imaginary" are only semantic terms, comparable to the real and imaginary numbers of mathematics. We can argue from common sense that there is no such thing as the square root of a negative integer, but in fact there is, and it is a very useful and pragmatic numeral concept with everyday utility in engineering applications. Jean Charon has opened a similar vein of useful knowledge. The "Imaginary" microuniverse is accessible from our ordinary "Real" universe through the very real and measurable activities of the electron, which may dip into a realm of actual existence whose characteristics are in sharp contrast to the reality of forward time flow and thermodynamic decay (entropy) with which we are familiar through observation of macroscopic material existence. According to Complex Relativity, electrons partake of a hidden domain that shares the strange qualities of existence expected to be found inside a black hole. As Charon points out, conditions there would run counterintuitively: time runs "backward", which is another way of saying that entropy *decreases* over time and hence order or "information" *increases* over time.

The idea of dimensionally separate universes or

In the work of Arthur M. Young we find a coherent schematic for the descent of intelligence into matter, and its ascent up through the self-organizing chemistry of life. The descent phase has to do with the transmigration of intelligence from its point-source in the cosmos.

subdomains of Universe is already generally familiar to those with a passing acquaintance with the concepts of black holes, gravitational singularities, and the event horizon of the Swartzchild radius. A thorough discussion of the cosmological topology which makes possible distinct dimensional realms (such as those identified by Charon) will not be undertaken here. Albert Einstein introduced the geometrodynamics theory of gravity to the world of human knowledge, and it is his theory that opened the possibility of further developments, like Charon's complex electron-space, and Stephen Hawking's gravitationally collapsed black hole. Fuller's contribution to the geometry of a hyperdimensional cosmology will likely be called upon to explain the phenomena of phase transitions in the early evolution of the physical universe. The mathematical problem of chirality (handedness), which poses such an enigma in the realm of physics, can be solved by permitting the four dimensional inside-outing across geometric vectors, as Fuller proposed. The demonstrable reality of the gravitational topology of the spacetime continuum strongly suggests the legitimacy of these theoretical propositions.

Like Jean Charon, Arthur M. Young identifies two domains of reality, calling them (after St. Basil of Caesarea) the "intelligible world," which lies outside of time, and the "sensible world," with which we are sensually familiar. Remarkably, Basil claimed that the intelligible and sensible worlds share "an intelligible matter" identified as *light*.

Young's theory on the intrinsic nature of process and purpose at the fundamental level of existence, expanded upon in his *The Reflexive Universe* (see review), parallels much of Charon's work on the photon. Young makes a convincing argument for regarding the photon as the *quantum of action*. Although Charon and Young differ in their identification of first-causes (the electron and the photon, respectively), both seem to agree on the fundamental purposiveness exhibited by the photon. Alone in all of creation, the photon is clearly the transmitter of information and even action, as quantum electrodynamics demonstrates.

Young's hypothesis is fundamentally a geometrodynamics one. Like Einstein, Charon, and Fuller, he envisions the essential interrelationships between matter, force, and mind to be hidden in a hyperdimensional geometry. Philosophically, the geometrodynamics view harkens back to Pythagoras, who professed that all of the meaningful relationships in creation can be expressed in geometrical terms.

For Einstein, the mathematical proof of this assertion was found in the Lorentz transformation, which demonstrated the dimensional continuity between the three spatial dimensions and time. Fuller's iconoclastic geometry, in which he endeavors to show the tetrahedron to be the quantum of spatial relationship, develops what may prove to be the

required calculus to support the claims of this monograph: that Young and Charon have supplied us with the narrative explication of the place of mind in the geometric/topological continuum of the universe. The revelations of this theoretical tag-team seem to lead directly to a positive assertion regarding the possible veracity of claims of mental communication between macroscopic minds and a microscopic realm of pure intelligence.

To lend legitimacy to this claim, the task at hand is to show a direct line of topologically necessary and sufficient causes between quantum events and macroscopic, organized and purposeful activities. If we tentatively adopt as viable the hypotheses of Charon and Young, we seem able to offer just such a dynamic lineage.

All organic actions and chemical processes occur as the result of the exchange of photons (light "particles") between electrons. Photons are massless "virtual particles" (at light speed they do not participate in the "Real" or the "Imaginary" universes' time-lines). They act as messengers and carriers of precise, detailed information regarding state changes to be imposed on the recipient particle by the transmitting particle. No chemical reaction (and hence no organic process or neural activity) takes place without the photonic exchange instituted by participating electrons. On the surface, this may appear to be a straight-forward mechanical exchange of particles, with corresponding changes in electrical charges in complete accord with classical laws of physics. Charon argues that something much more vital is taking place.

Photons, timeless entities, are the sole source of information and knowledge for us. They emerge from "Imaginary" spaces, through the conduit of microcosmic particles, and inform the "Real" universe with information selected from the ever-increasing order of the anti-entropic realm of their origin. The significance of life, and of the evolution of consciousness as an outgrowth of life, lies in the similarity of their anti-entropic tendencies to those found within gravitational singularities. Life and intelligence act in a manner contrary to entropy, despite the ubiquitous reign of entropy and decay throughout the rest of material creation.

In the work of Arthur M. Young we find a coherent schematic for the descent of intelligence into matter, and its ascent up through the self-organizing chemistry of life. The descent phase has to do with the transmigration of intelligence from its point-source in the cosmos (the singularity identified by Charon as the electron and shown by Young to be carried by the photon). Young deftly argues that we can identify seven kingdoms in this process, beginning with light and ending at the level of "dominion", the stage at which human consciousness comes into play. This process involves first the descent of an intelligible force from the realm of light (the

The introduction of psychoactive chemicals into the nervous system, like the shining of a cohesive beam of light (laser) on a holographic plate, creates a dimensionally complete world of information. DMT elves chatter to the mind and seem to make every effort to communicate directly.

"monad"), to the nuclear, the atomic, and finally the molecular ("molar") dimensions of existence. At each point in this descent, a spatial or noetic degree of freedom is forfeited. But in the ascending phase, which comprises the transmigration of light through molar existence to plant, animal, and at last sentient domains, the dimensions of "freedom" are again expanding.

The significance of this schema for the present discussion is to be found in the direct hierarchical lineage connecting each of the ascending domains. We find, according to Young, that each domain is subdividable into seven substages of process. The molar kingdom, for instance, encompasses all the chemicals, from monatomic metals, through salts, the methane series, functional compounds, polymers, proteins, and finally DNA. In the molar kingdom we first encounter the anti-entropic increase of organizational hierarchies, and beginning particularly at the polymer substage we discover the nascent ability of a substance to expand and grow. At the pinnacle of the molecular kingdom, DNA is found to be the carrier of chemical information par excellence. Its ability to self-replicate and to initiate and guide organic development and evolution places it at the nexus between the microcosm and the macrocosm. Young says that "The theory of process recognizes that an organism can be under the control of the quantum of action, as can a molecule." If the motivation for action in the organism springs from such a fundamental level, and if that purposiveness can be communicated to the organism through the molecule, then we have much that is new to consider.

Even more intriguingly, Young states:

"I have suggested that DNA with its possibly superconductive core, its coiling, its necessary inductance — together with the fact that all nearby cells have this same DNA — could broadcast at frequencies in the lower part of the infrared, not only to monitor activity within its own cell, but to coordinate growth steps of neighboring cells."

DNA is the "intelligent molecule." It sends forth into the cell RNA molecules to create proteins and other chemical constituents of the organism. The organism itself has been styled by some biologists as secondary to DNA itself, a mere tool to ensure the survival and propagation of the molecular complex. But the ascent of intelligence proposed by Young suggests an additional role for the organism, one that includes sentient consciousness in the grand scheme of creation.

The DNA of certain plants directs them to produce chemicals that actively influence neurological activity in animals and humans. Whether or not the activity thus produced is "meaningful" or merely an aberrant epiphenomena is central to the current thesis. A sympathetic reading of Arthur M. Young's Theory of Process leads us to

conclude that to deny purposiveness at this level would be to make an exception to an otherwise reasonable and coherent theory, purely on biased grounds.

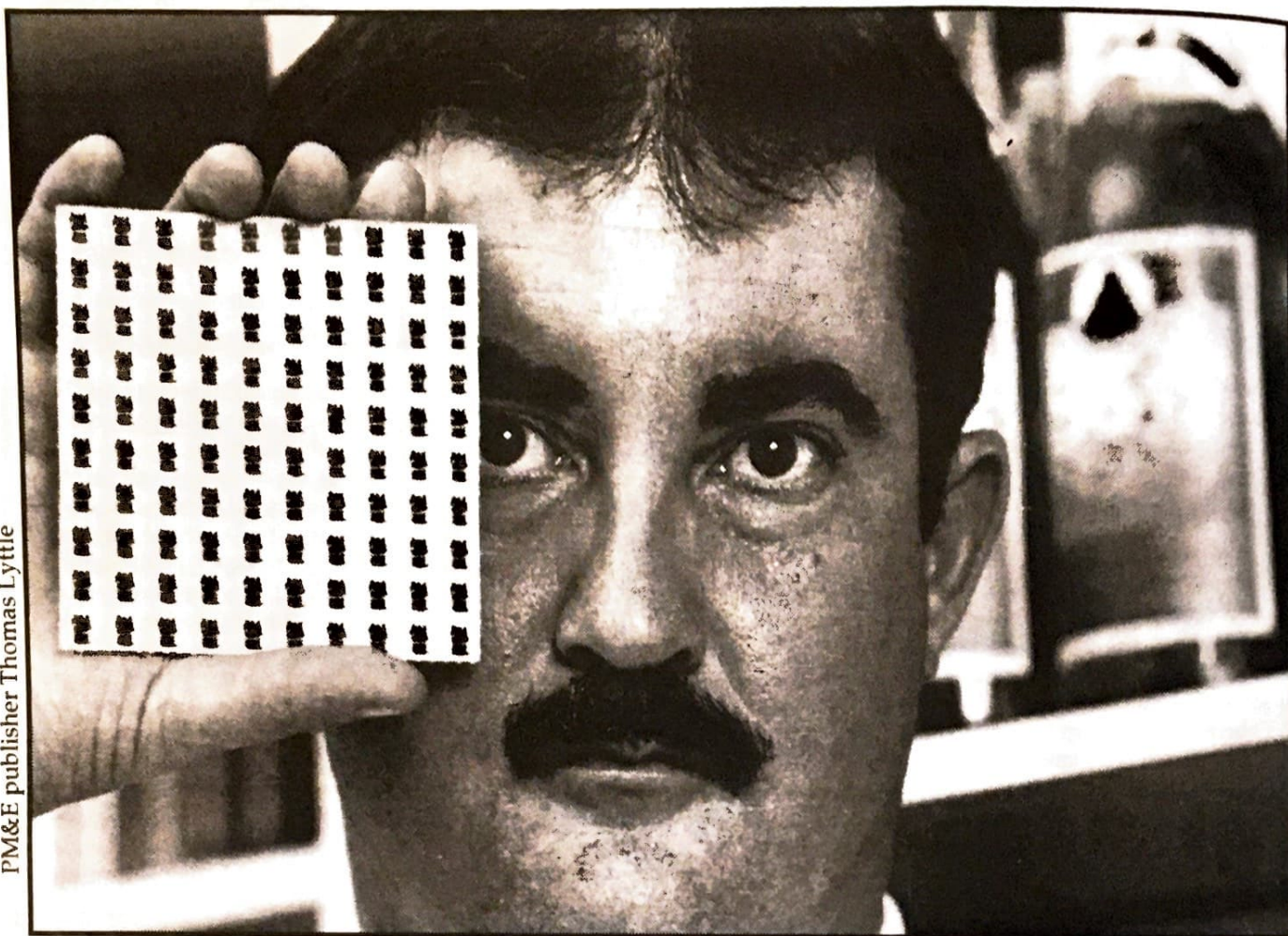
We should note that within the human organism there already exists molecular communication with the conscious mind. Cellular (genetic) communication with the entirety of the organism would be expected to occur at the level of involuntary reflex, and this is clearly the case for the most part. But Young finds a case to be made for another avenue of direct micro-macro communication in the force identified by practitioners of yoga as "Kundalini":

"This force is said to arise at the base of the spine and to flow up through the spinal column, linking the various nerve centers. The chakras are not recognized as such in Western science, but correspond to the ganglia or centers of the autonomic nervous system and possibly the endocrine glands (located approximately in the same areas). However this may be, the Kundalini force would constitute a *linking up* of a series of centers which control the human organism."

Plant organisms communicate directly with the photonic realm. As Fuller says, "Photosynthesis impounds energy, and by orderly molecular formation and crystal building, the synergetic intertransformabilities and associabilities and disassociabilities of the isotropic-vector-matrix field accommodation occur." In other words, light directs the production of organics through geometric and topological logic. In the process, plants create chemicals capable of directing intelligent insight in sentient minds.

The subjective form such "in-sights" take are of interest. LSD (an ergot derivative) and other psychoactive botanical chemicals have long been known to produce intricate geometric displays akin to fractal patterns. But these chemicals also seem to be adept at communicating on the symbolic level most characteristic of sentient beings with a brainful of psychic baggage. Archetypes and images of emotive power are most often encountered. Jung's realm of the collective unconscious, whether phenomenal or epiphenomenal, is activated and becomes, at least subjectively, real. The introduction of psychoactive chemicals into the nervous system, like the shining of a cohesive beam of light (laser) on a holographic plate, creates a dimensionally complete world of information. DMT elves chatter to the mind and seem to make every effort to communicate directly. Akashic records of life's long trek from the source singularity are opened for uncensored examination. Our reaction to this invitation is the only question for which the answer is not supplied, because our degree of freedom in the noetic realm is absolute. The question of how we will respond to an open invitation to a realm of light is ours to answer. Our response may be the reason for our being.





PSYCHEDELIC MAN

An Interview with Thomas Lyttle

Tom Lyttle is perhaps best known to readers of *Crash Collusion* for being publisher of *Psychedelic Monographs and Essays* (PM&E), a scholarly journal of psychedelic pursuits written from a variety of perspectives. Six issues have come out so far at approximately annual intervals. The current issue contains articles on Yage use by shamans in the Amazon, contact with "aliens" on DMT trips, psychedelics and psychotherapy, telepathic embryo growth, and magic mushroom cultivation tips. Copies are available for \$20.00 postpaid (\$27.00 overseas) from the PM&E Publishing Group, P.O. Box 4465, Boynton Beach, FL 33424. Back issues can still be had from Rosetta, P.O. Box 4611, Berkeley, CA 94707. Write for a catalog.

Lyttle has broad interests in many fields, as the following interview will show. Besides the new PM&E, his latest effort is "Rumors, Myths and Urban Legends Surrounding the Death of Jim Morrison" which can be found in the just-released *Secret and Suppressed*, Jim Keith's sequel to *Apocalypse Culture*. It's available for \$14.95 postpaid from Feral House,

P.O. Box 3466, Portland, OR 97208. Recently we had a chance to talk with the multi-faceted Mr. Lyttle. The interview went something like this.

Crash Collusion: Tell us a little bit about your background. How did you get interested in drugs?

Tom Lyttle: I have always had a fascination with the supernatural, the occult, the unconscious and life's "mysteries". I took my first psychedelic at 16 and have been enraptured with the experience ever since. Right around that time I ran away from home and started on a autodidactic (self-taught) spirituality and education, and definitely included drugs in the curriculum. I first started out collecting books, trading data and building up a huge library. After several years a friend and I worked on a newsletter called *The Psychozoic Press*. We got a strong response which convinced me to polish it up, bring it out as a paperback anthology and build it up as a business. For the first few years the books sold entirely through word-of-mouth. Absolutely no advertising was done and I sold several thousand through hand-to-hand

publicity. So I made my name in the underground way before things "took off" in the legitimate book store world. We literally started with about 400 subscribers and now I easily reach 10,000.

CC: Any personal reminiscences of weird trips you'd like to relate?

TL: "Weird trips"? Is there any other kind?

CC: How did PM&E get started?

TL: The PM&E really is the tip of a much larger iceberg that included a huge behind-the-scenes networking project called the PHD (Papers from the History of Drugs). This is an archival library and database that holds over 11,000 research papers going back to 1860. We often contract to put together research files, do background for writers, set up bibliographies, etc. It has to be the largest collection in the world of hard copy on drugs, much larger than the National Academy of Medicines (8,000 approx.) or the Fitz Hugh Ludlow (defunct) library which deals more with books. One main project is to bring researcher "A" and put him next to researcher "B" - especially when neither knows each other's interests. There is a war on drugs going on, in case everyone forgets, and people are shy. It is a shame to let talent miss out on talent, so I set up lot of private meetings, etc. Then I get to be a fly on the wall and listen to the scuttlebutt. The PM&E is the "best of" all this.

I am glad to be seeing excellent drug articles, however, in *Crash Collusion* - you all are doing great work. Congratulations.

CC: Thanks. We've read the exhaustive study you wrote about the acid house movement. Any new developments in that area?

TL: Well, ten years after the fact of the English "Acid House" raves, the media and American scholars are just beginning to take it all seriously. There are a number of funded studies going on to attempt to chart the rave scene sociologically. Julie Holland, MD and Dave McDowell, MD have started "Raves for Research" which goes to raves and has people fill out questionnaires regarding MDMA and drug use. Nicholas Saunders new book *E For Ecstasy* also mentions studies like

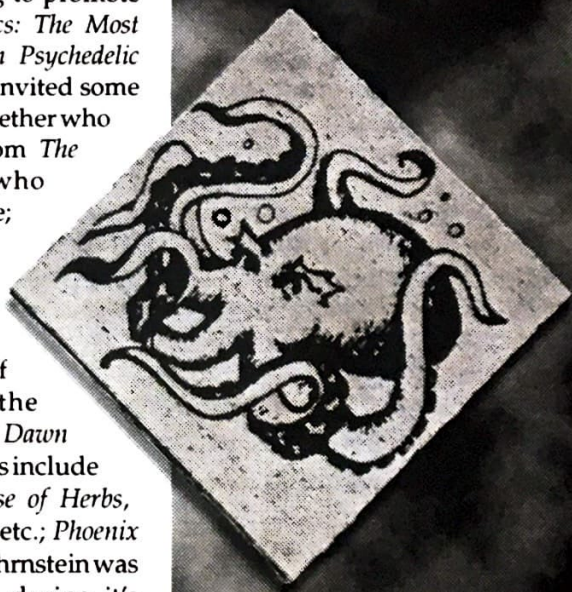
the Harris poll, which shows one-third of all rave attendees using MDMA, etc. There are several others ongoing also. To keep up on the academic side of the rave studies I'd suggest the MAPS (Multidisciplinary Association for Psychedelic Studies) Newsletter from 1801 Tippah Ave, Charlotte, NC 28205. It is excellent and the publisher, Rick Doblin, really is at the spearhead of all the MDMA hoopla. He has funded a number of international conferences and research projects, including the infamous "spinal tap" study that led to rumors that MDMA causes spinal fluid loss.

CC: Has the relocation of Genesis P-Orridge and his band Psychic TV to Berkeley caused any changes within the movement?

TL: So far as Gen Orridge (real name Neil Megson), I just spent the day with him at a private gathering to promote my new book *Psychedelics: The Most Exciting New Materials on Psychedelic Drugs* (Barricade, 1994). I invited some very interesting people together who had not met... people from *The Church of All Worlds* who publish *Green Egg* magazine; *Temple Of Psychick Youth* head Gen Orridge; A.: A.: official Richard Alan Miller who, by the way, wore the robe of MacGregor Mathers, the infamous head of the *Golden Dawn* magical lodge - Rick's books include *The Magical and Ritual Use of Herbs*, *Aphrodisiacs and Perfumes*, etc.; *Phoenix Research*, whose head Lyn Ehrnstein was the attorney for Synanon during it's heyday; assorted jungian analysts, hypnotherapists and so on. A real boring time...

Every so often I like to "wire up" interesting parties and see what bubbles... I know Genesis more through the book trade - he owns a book publishing company and distribution house called *Temple Press* in the UK. They sell a lot of my books in England and of course he is doing something for my next book - a chapter on ritual and hallucinogens. He gave me a nice massage and I ended up carrying him on my back across sharp stone paths as he was barefoot. We got on very well and I thought the whole stage persona

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he projects really was separate from the man I know who is very sweet - even innocent and child-like. As he just received a three year work visa to practice "fine art" in the US, I suspect that his influence will continue so far as your question about him and the "rave scene".

CC: You've apparently met with PIHKAL author Dr. Alexander Shulgin; how do you feel about the synthetically-produced substances as opposed to the more traditional, plant-based hallucinogens?

TL: Well, I know Sasha Shulgin fairly well; have been on a private tour of his lab; sipped wine in his living room, etc. He is currently helping me on a project surrounding my research into 'Gecko wine' - a rare chinese medicinal wine which apparently is psychoactive and contains phenethylamines. Sasha is doing a chromatography study to say "yea or nay" so far as the ingredients - Gecko lizards. We also share a fascination for psychedelic toad (*Bufo*) secretions and have traded a lot of data. I know a lot of the top people, including LSD discoverer Albert Hofmann and a slew of underground chemists, visionaries etc. That's my job.

So far as "synthetic vs. natural" I personally have had better luck with synthetics, as plants are more unpredictable regarding side chemicals, toxins and dosage from plant to plant, season to season. After all, psilocybin mushrooms can vary up to 5 times so far as the active ingredient - psilocybin - even in mushrooms sitting right next to each other of the same size.

However, it is hard to argue with thousands of years of tradition.

I try to balance this issue in my book series *Psychedelic Monographs and Essays* with articles exploring both sides of the debate. For example we recently did two extensive articles - one on DMT research and the other on Ibogaine use among African Shamans. DMT is a synthetic and Ibogaine is a root with thousands of years of ritual use for initiatory purposes.

I hate to say one or the other is the way to go - educate yourself and good luck!

CC: We understand that you were associated with Aleister Crowley's Ordo Templi Orientis (OTO) for a while, even living in a commune of theirs in upstate New York. Tell us about your involvement, and about the ritual contact of "spirits" or "elementals".

TL: I got in touch with the OTO in my early twenties (I'm 39 now) to see if this all was for real - can you call up spirits with rituals and mantras etc.? Can you use bodily secretions to heal or harm, or divine? Is Jesus and Satan *really* real or abstract symbols for parts of our unconscious, etc. etc. Basic "what is reality" stuff.

They convinced me immediately with demonstrations that the rituals work - they were in touch with authentic methods to call up demons, angels et al. It was scary! I saw spirits driven into people and saw people freak out, change facial features - talk with new voices, etc. Things came into the room right out of *Poltergeist* - I am not shitting you! This is for real and nothing to play with.

CC: Are you still in touch with anybody in the OTO?

TL: Sure, I still know people into that trip, but I lost interest a long time ago. They tended to attract just as many

psychopaths and bizzaros as real inspired people. For example, at the time I was involved one of the higher members was their "inspector general" named Jim Graeb, who was involved with the Luciferian Society and the American Nazi Party. The head of the order at that time was a retired Army Major named Grady McMurtry (Hymenaeus Alpha) who was a drunk and was selling the highest degrees and initiations for blow-jobs. The head of the lodge I was involved with was a cocaine dealer and has since served several prison terms. A lot of spiritual juvenile delinquents, basically.

So there was a dichotomy between real authentic rituals, initiations, etc. and real hard-core fuck-ups who were running the show. Even Robert Anton Wilson claimed he was a 9° (the highest degree of sex magic) but I have proof he bought it and never went through the rigors of years of practice to get it. And so on. I got disillusioned and tired of the soap-opera elements of the whole thing.

And got tired of having to pay respect to people who hadn't earned my respect, just pick-pocketed it. I have heard that the whole thing has changed around with the new Caliph (head of the order) and some attempt at respectability is going on... Its not going away.

CC: Any sworn secrets you'd care to reveal?

TL: Do I want to reveal secrets... As they held a knife to my throat during the initiations, I think I will pass. Talk to Michael Hoffman, who is ex-OTO - he has more to say than me on all this.

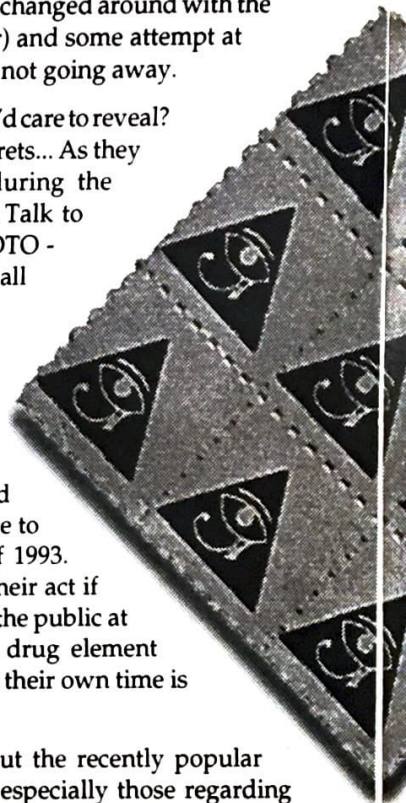
I used to be the acid-taster for the East Coast OTO - and drugs were regularly used in the initiations, LSD especially. I have since heard that is out, and there is a more strict observance to pure, non-drug practices as of 1993. The OTO has got to clean up their act if they ever want to make it with the public at large. That includes getting a drug element OUT. What everybody does on their own time is different.

CC: How do you feel about the recently popular theories of Terence McKenna, especially those regarding the psychedelic correspondence to UFOs and other paranormal phenomena?

TL: I have mixed feelings regarding Terence McKenna.

I like the rogue elements to his exploration, his courage to break the law for knowledge, his desire to teach and spread the word on how to grow mushrooms through his book *The Magic Mushroom Growers Guide*. He claims that it sold over 100,000 copies, which if true makes it the all-time best-selling work on psychedelics. You can't discount that.

I couldn't make much sense out of *Timewave Zero* or *The Invisible Landscape*, but I like immensely his new book *True Hallucinations*. He can't seem to interest serious scientists to try to investigate his theories regarding electron spin resonance and so on. This doesn't mean he is a crackpot but leaves him out there in limbo I suppose, unless some serious research



gets done. The same goes for his panspermia theories and psilocybin spores from outer space ideas.

My feelings about his idea that we are all progressing towards some spiritual D-day when we will transform into a one-language, cybernetic species parallels the whole "Tower of Babel" scenario in the Old Testament - remember at the time of the Tower of Babel mankind all spoke one language and the Tower was destroyed, mankind was split up into several cultures and languages, etc. We have past myths regarding the image TM is selling. I've never been keen on eschatology (end of the world) as a healthy meditation, but it makes great argue.

On the other hand, and in a more personal vein, I was recently approached by a "broker" connected to the European rave scene - somebody who wanted to find a "chef" to make substance X for the underground. Terence heard about it through the grapevine and sent over word that this guy was a real no-no, and "bad medicine" and to steer clear. So he tried to watch out for me and I have to say thank you, and Terence you were right on.

I think Terence has put himself in a position of having to have a comment on everything, and that may spread him thin in some areas and strong on others. For example, he used to own a marriage counseling business called Anamnesis, and within a couple of years he himself just got divorced.

I'd love to meet him, and as we both share numerous close friends I guess we will soon enough. And both being ex-Catholics we have a lot in common so far as coming to grips.

CC: Do you feel that psychedelics can be useful spiritual tools?

TL: There is no question that within certain contexts or cultural milieus or settings that psychedelics put one in touch with the astral plane, the spirit world, archetypal realms etc.

CC: What current psychedelic substance, or combination of substances, do you feel holds the most promise for safe exploration of spiritual states?

TL: My feeling regarding your mention of "safe" is that unless there is an element of risk or taboo, there is usually not much going on spiritually speaking. Most initiations in occult or shamanic traditions involve risk, near-death or taboo breaking. If those are not present it radically changes the "charge" or depth of the experience.

So should psychedelics be legal? If for fun and games, or aesthetic pursuits - yes. If for initiatory purposes definitely NOT. Keeping them illegal adds that risk or taboo element that is so necessary for true initiation. This is where I part with Terry McKenna, Leary, etc. I do not want these substances made legal because I am interested in initiatory study and experience. Of course there are many ideas on all this and I've never been shy about debate.

If you are talking about side-effects, emergency room visits, deaths etc. or lack of that then MDMA and LSD by far seem very safe, as do psilocybin mushrooms. There are hardly any accidents with these. No drug is completely safe and education is an important key before exploring.

CC: What are your comments or observations regarding the purported ability of tryptamine hallucinogens to put the user in contact with disembodied "entities"?

TL: I've never tried DMT, which is the archetypal "alien contact" drug. Vol. 6 of my *PM&E* has Peter Meyer's *Apparent Communication With Discarnate Entities Induced by DMT* which appears to be the classic so far. Meyer of course was Terry McKenna's programmer for *Timewave Zero* and has access to a lot of the advanced poop. I have tried 5-MeO-DMT and it scared the shit right out of me. The original DMT studies by Leary, etc., concluded that DMT was a horribly scary experience and it might best be used scaring convicts back to a "straight lifestyle". A lot of the reports of the 60's held it in that regard - real frightening.

How do I see the so-called contact? Well, on psilocybin one hears voices in the head - these sound as clear as a TV or a person sitting next to you. It is uncanny. I feel that there are such things as "spirits" - separate intelligences that exist just as man exists. I do not mean archetypes, complexes or projections from the mind - I mean spirits. I believe in the Devil. I believe in Buddha. I believe in Christ and Elijah. They are all real things to me and I operate with that perspective. When people say they have met aliens or UFO creatures I believe it!

Because of my publishing many people who claim abduction experiences from UFO creatures have contacted me. People from all over the world who do not know each other have described exactly the same horror shows with bulb-headed grey aliens. I tell them "this is real", not "where is the Thorazine". I tell them about traditional methods for purging demons like burning Sage, or using Kosher salt about the doors and windows, that kind of thing. I've seen too much in my life to just dismiss all of this into speculative psychiatry or Jungian dynamics.

CC: How do you feel about the current interest in MAOI inhibitors, such as *Peganum harmala*, when used in conjunction with other materials - any safety concerns?

TL: I feel that this is a highly dangerous area and that anyone wanting to explore it should review the literature. There is an excellent newsletter called *The Entheogen Review* that explores this from time to time (Box 778, El Rito NM 87530). David Goldstein and myself spent several pages listing the bibliography regarding psychedelics and MAOI's from 1958 through 1991. A lot of these deal with harmaline and harmine. Lately there are prescription drugs like *Tranylcypromine* which, if used in conjunction with certain drugs, potentiate them or make them orally active. There is a chapter in the #6 *PM&E* on all this also. I would suggest getting in touch with any of the hundreds of pharmacologists who have interests in psychedelics and MAOI's. This is an area ripe with speculation AND casualties. Be careful. Extreme headaches are also reported among people who mix these drugs. There have been as many psychotic reactions from MAOI's in the literature as with psychedelics - be careful!

CC: What direction do you feel the psychedelic movement will take - more open experimentation or continued suppression, for example?

TL: I feel that the psychedelic movement will produce more precise, more powerful and more accessible drugs than ever before. Millions of people use these substances in relative safety. There are only 400 people in Federal Prisons right now for LSD-related crimes. Compare that to the millions of doses that are distributed annually.

The last time I stayed on the West Coast the person I was with had already sold 250,000 doses of LSD in 5 months! And I recently met with people responsible for much larger amounts. I am not involved with sales or production, but cross paths with a lot of shakers and movers because of my "anthropological work". I know for a fact that these amounts are produced and sold. I am not promoting criminal activity but wouldn't you like to have dinner with the kings of the pyramid - the acid Pharaohs... Well, through my books you can! After all, the cover of my vol. 5 *PM&E* shows about 40 brands of LSD in full color! There is a likely chance also that some of the psychedelic labs out there are CIA or Intelligence run. They are not going to shut down as they serve to study and draw in master criminals. So from that perspective EVEN IF all the "real" psychedelic labs died overnight, the CIA-run ones would keep things afloat. So I do not see the psychedelic movement going anywhere for awhile.

CC: What do you see in the future for *PM&E*?

TL: The future of my series *PM&E*? I have just about doubled my circulation with each book, and we are working on #7 now. I have grown from an unknown force to having my books used in Supreme Court hearings as "the facts" used in trials to convict chemists because of the lab details (that's right, possession of my books has been termed conspiratorial in some states); national magazines regularly call me for background on stories. I get invited regularly to speak at international conferences, etc. MOST IMPORTANTLY, I get to go through the door and sit with the best minds of my generation - ask my questions one-on-one and pal around with really interesting souls. I also recently attracted one of the major Madison Avenue publishers - Barricade Books (which used to be Citadel Press) and they are doing a "best of" my first six books. So my humble project will now get world-class promotion and distribution. All in all it is exciting times for me and my readers.

CC: You mentioned Michael Hoffman, who is best known to our readers for his appearance in the aforementioned *Apocalypse Culture* (first edition only, no longer available) and his own *Secret Societies and Psychological Warfare* (\$8.00 postpaid from Wiswell Ruffin House, P.O. Box 236, Dresden, NY 14441), both of which deal with conspiracy theories involving

Masonic symbolism. To the rest of the world Hoffman is better known for his white separatist mission - the whole Wiswell Ruffin catalog bears testimony to this vis-a-vis his books, newsletters, and videos. He has chosen to speak out for the rather unpopular holocaust revisionist movement. Tell us about your days as Hoffman's roommate - how did you meet, what was your time together like, etc.?

TL: I met Michael Anthony Hoffman II about 15 years ago in Geneva, New York. At that time he was promoting one of his first books - *Masonic Assassination* (Rialto Books, 1978). This book gives details about the Masonic assassinations of Joseph Smith, William Morgan, Edgar Allan Poe, the first of the Masonic/Kennedy links, etc. Also, details of the 9th degree of the Scottish rite of Masonry which deals with "decapitation rituals" and John the Baptist. I had paid to have a Indian Guru named Ganesh Baba brought over from India. He was one of the leading exponents of Aushadhi, or the "herbal awakening" spoken of in the Rig Vedas. This Baba was well known in India amongst the hippies - even the Beatles went to hang out with him. Anyhow, Hoffman was vehemently anti-OTO and anti-Crowley and we had numerous arguments over it all, as that was my OTO period.

I remember hanging out with him and getting running commentary on *Gunga Din* and so on. He took a liking to Ganesh Baba and became his secretary for awhile, then changed and followed after Swami Muktananda, an Indian who was touching people on the forehead and amping them with "shaktipat" energy. I still have some of the Swami's books Michael loaned me. He told me I would gain "powers" through my uses of psychedelics... And he was right.

So an interesting crowd formed around all of us. I lost touch with him and then here he turns up a decade later doing the "white separatist" thing. I got his book *The Secrets Of Masonic Mind Control*, the first version of the book you mentioned. I dropped a note to him...

CC: Do you still maintain a relationship with him?

TL: His recent note to me was that he had joined "an Anabaptist Church" and that he had had "a conversion". He was doing "Bible hermeneutics" (deciphering Bible passages for hidden meanings).

CC: Care to comment on any of his political beliefs?

TL: One of my friends, Adam Rostoke, saw him recently and he seemed still involved with the "separatist" thing. What do I think about Hoffman's ideas? I think he is one of the most brilliant occult writers going today. I think he is at least as much to say from an occult or psychedelic standpoint as Terry McKenna. However, I do not believe in racial separatism, even though the Old Testament seems to indicate both class and race distinctions as being part of God's will. The "fake Holocaust" is bullshit. I'd love to know who pays for Wiswell/Ruffin press. It may very well be that certain tribes are meant

There is a likely chance also that some of the psychedelic labs out there are CIA or Intelligence run. So from that perspective even if all the "real" psychedelic labs died overnight, the CIA-run ones would keep things afloat. So I do not see the psychedelic movement going anywhere for awhile.

to have specific relationships with the Earth-specific atavisms, etc. in certain specific areas. I am not that smart. I'm a Heinz 57 myself. Black Irish, mostly.

Apparently he is working behind the scenes now with Maury Terry, the "Son Of Sam" conspiracy writer. I would love to force him to back up some of his claims - for instance, that the Son of Sam murders were filmed for occult reasons, or that the Hillside Strangler Kenneth Bianchi used OTO ritual sites during his murders, etc. I'd like to see some proof of that.

I'm watching him closely - he is a hound dog on the trail, that's for sure. He's also a "Don Quixote", a "knight errant" in mythological terms....

CC: We reviewed Jim Brandon's *The Rebirth of Pan* in our fourth issue. We have since learned from *Strange* publisher Mark Chorvinsky that Brandon bought back every copy he could from the distributors before they reached the bookstores. The copy we read came from the library. It turns out that Brandon is really Hoffman's fellow conspiracy researcher William Grimstad. Give us a little background information on the man. Why do you think he recalled the book?

TL: Unfortunately I have never been able to obtain a copy of *The Rebirth Of Pan*. I never heard that Grimstad pulled all the copies of *Pan* from the shelves...? In Mike Hoffman II's book *The Secrets Of Masonic Mind Control: Alchemical Psychodrama and the Processing of Humanity* there is this description: "there are two books by William Grimstad which both comment on these revelations and break new ground as well. The first is an out-of-print cassette series called *Sirius Rising* which he privately circulated to a network of researchers 15 years ago, as well as the book *The Rebirth of Pan* (Firebird Press) written under the nom-de-plume Jim Brandon. *Rebirth Of Pan* elucidates the founding archaeo-astronomical basis of our *America Mystica* and its alchemical praxis..."

CC: Does Grimstad have anything else in the works you're aware of?

TL: Grimstad is also known for several other books, including *Weird America* and *AntiZion*. *AntiZion* is described as "an excellent well-researched book of little known comments on the Jews by over 500 of the world's leading literary and historical figures, revealing their innermost thoughts about the race". At least this is what *Amok's Fourth Dispatch* (Amok Data Institute P.O.Box 777, Oakland, CA 94604) book catalog says. Again, I do not go along with this racist perspective, but nevertheless I take a listen occasionally.

CC: Another associate of Hoffman's is James Shelby Downard, also (in)famous for his appearance in *Apocalypse Culture* (both editions). Robert Anton Wilson mentioned him in *Cosmic Trigger* in regards to a conspiracy newsletter Downard used to publish. A new article by Downard is in *Secret and Suppressed*. What do you know of Downard?

TL: I do not know anything about James Shelby Downard outside of what has appeared in print. I have discussed some of his Masonic assertions (i.e., that "crossroad rites" deal with cross-dressing, etc.) with high ranking Masons and they say he is nuts. Still I would get in line to read his next article. He is a lot of fun.

CC: Of course they said he was crazy - someone once held knives to their throats too, you know. In an old issue of Donna

Kossy's *Kooks* magazine you had an article called "Twisted Scripture" which was a teaser for a forthcoming book on eccentric fundamentalists. One example is the Alabama woman who first saw "666" in bar codes. Whatever became of your projected book? Is it still forthcoming?

TL: I am still collecting background on it. I regularly keep files on dozens of subjects and when they get saturated I work up book outlines or articles. That article was really a teaser - all the good stuff was edited out by Donna. I'm still collecting and some day it will appear, I'm sure. Religious books are like cookbooks - there is an extremely wide audience who love to compare their tastes to others. I have always been fascinated with the paranoid mind, conspiracy, gnosis and SOC (States of Consciousness). Everybody has had some sort of run-in with a Bible kook at some point in their life - it's all great fun to see who has the best and wildest map. On another level I am interested in what makes people become evangelistic and the need to force others to join in their own epiphany, etc. It took a lot of ink to print the Bible, and I'm still recovering from childhood ink poisoning. That's not to say the Bible or Christianity - in proper doses - is bad or wrong. I just got too much of a good thing and so on.

CC: What other projects are you working on now, drug-related or otherwise?

TL: Well, we are putting together the new *Psychedelic Monographs* right now - vol. 7. It has some great stuff as usual - Chaos Magic in psychedelic analysis, great stuff on *Datura* in shamanic healing, something on the raves and global future, Hemp in the Bible, etc. etc. Plus about 8 more articles. In the Winter I work as a gourmet chef - I've done that for 15 years. In the Summer I have 5 months off much like a teacher. This leaves me time to research and travel, do books, articles for national magazines as well as medical journals. I've just published my 60th article and with the new book from Barricade I expect good things - more attention than ever.

CC: Thanks, Tom, for a great interview. It's been fun.



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SAUCER SECRETS

by Paul Rydeen

"There's an All-Seeing Eye
watching you..."

- old hymn.

A circle is a symbol of its center, and it is only by returning to this center that one may span the bridge between the worlds. Flying saucers are typically round, and thus also represent the centering function. This is often emphasized by their spinning; a coil represents the center even more clearly. Do flying saucers serve to bridge the gap between the worlds? Few would disagree.

Return to the center can be seen as a return to a more primordial, less differentiated state, i.e. birth. The numerous reports of egg-shaped flying saucers are well-noted; by returning to the egg one is returning to the womb for rebirth.

Birth is traumatic, and in the saucer's womb strange, horrible things take place. Like many initiation requirements, these things seem meaningless and inexplicable in and of themselves, but are an important part of the process by which one is detached from all previous connections. It's not the end result of the test that's important, but the actual doing; the operation is carried out for its own sake, not to achieve any specified end.

As in a dream, the abductee often finds himself mute. Harpocrates, the Greek form of the Egyptian Hoor-paar-kraat (one of the many aspects of the hawk-headed Horus), is the babe in the egg; his sign is silence. All one may do in this state is quietly observe. For those who wish to really learn something, herein lies a valuable lesson.

Upon return, one has little or no memory of the previous events. However, the impact of the experience is enormous; despite the accursed forgetfulness one is forcibly influenced by these events. Compare the attempts of those who try to remember previous lives, or even last night's dreams - futile, at best.

The sky is where one's soul goes after death, and that is whence the saucers come. They often hover over water - or even gather it up - and what better symbol of the undifferentiated subconscious mind can there be? The spiral seashell comes from the water, living on the edge of both worlds. Like the heavenly saucer, it too symbolizes the return to center as a bridge between the worlds. The soft meaty part often resembles the vulva, and for this reason the shell is a fertility symbol. The shell contains a womb; so does the saucer.



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A USER'S GUIDE TO MESCALINE-CONTAINING CACTI

Editor's Note: The following article was first published anonymously on the Internet. We have received a lot of mail from readers who are interested in ethnobotanical cacti and have decided to reprint the article in hopes of encouraging the free exchange of information and ideas. This is reprinted for *informational purposes only*, and in no way do we intend to promote illegal or dangerous activity. We cannot verify the validity of the following information. The cultivation of these cacti is perfectly legal in the United States, but it is illegal to ingest them.

Types of Mescaline

Mescaline may be (rarely) obtained in pure form. Many of the descriptions on the literature, and virtually all the scientific studies, are conducted on this form. Mescaline in the wild, however, is always accompanied by a host of other alkaloidal compounds. Most of these, when administered in pure form, produce either no effects, or only nausea and dizziness. However, Andrew Weil in *The Natural Mind* has this to say: "...this observation does not mean that these other constituents are inactive in the whole plant. Their action is to modify the action of the dominant constituent: to downplay some of its effects, to enhance others, much as harmonic overtones modify the sound of a pure tone to produce the distinctive timbre of a musical instrument." Thus it may well be that each of the sources of mescaline should really be considered separate drugs in their own right. Peyote contains the largest number of other alkaloids, several of which do cause unpleasant reactions when administered in isolation. Some of these are in the nature of a stimulant, and some are more sedative in action. San Pedro contains a much smaller spectrum of active alkaloids... the most active of which seems to act mainly as a sedative in man (drowsiness and slowed heartbeat). Research suggests that *Trichocereus peruvianus* may contain only tyramine as its additional alkaloid, which would mean that it represents the *purest* source of mescaline. Moreover, the method of preparation of the cactus (boiling or not, etcetera) may change the alkaloidal composition by selectively degrading specific alkaloids. In my own experience, *extensive* boiling of San Pedro produces a trip that is mellow, more sedative, and with fewer visuals, as well as reducing the potency in general (see the selection below on preparation).

Effects

From my limited experience with the San Pedro cactus, I can definitely state that the San Pedro high is very different from LSD or psilocybin. The emotional impact is closer to MDA. I personally find San Pedro to be less visual than either LSD or psilocybin, although others have described pure mescaline as more visual than either. There is something of an amphetamine-like central



stimulation, coupled with a general physical sense of sedation and fatigue. For me, the effects are generally characterized by a contrast of opposites: a simultaneous feeling of stimulation and sedation, of physical restlessness and fatigue, of increased emotional sensitivity and emotional inhibition. The effects last longer than either LSD or psilocybin, and are slower to take effect. In my experience, the first significant effects do not occur for over an hour after ingestion, and the effect gradually intensifies up to the three hour point or beyond. The plateau is broad and long lasting, and it is difficult to pinpoint when the effects begin to wear off. It can be difficult to sleep even twelve hours after ingestion. The effects of San Pedro can generally be described as "mellow" and "mild", and this is somewhat dose-dependent. Although the visual and mental effects do increase gradually with higher doses, the underlying physical symptoms seem to increase at a higher rate, so that very high doses may cause a "toxic reaction" type of trip (by which I mean that the subject remains focused on uncomfortable physical sensations - the sense of having been poisoned). All of this description may be specific to San Pedro, as discussed above.

Preparation and Ingestion

Regardless of the type of mescaline, several sources advise that the ingestion be spaced out over a thirty minute period. This reduces the potential impact of nausea. Note: nausea is an intrinsic characteristic of pure mescaline itself, and cannot be avoided entirely. In my experience with San Pedro, nausea is strongest between about two and four hours after ingestion. Mescaline-containing cactus have an intensely disagreeable bitter flavor. Some people react more strongly to this flavor than others. For this reason, many people may be tempted to 'slam it down' as quickly as possible... but this can lead to more severe nausea. On the other hand, spacing the ingestion out over a period of much longer than 30 minutes can cause more nausea as the intensely disagreeable flavor is made even worse by the beginning mental and physical effects of the mescaline ingested at first. (This is from the personal experience of a friend who spread it over a period of an hour and a half.)

I will now describe my own procedure for preparing San Pedro cactus. I have heard of many methods, ranging from chemical alkaloidal extraction to just eating it raw, like corn on the cob. A brief description of the cactus physically: a normal column of San Pedro is around three inches in diameter, and can be of any length. The potency can vary widely, depending on the growth conditions (see the section on cultivation, below), so calibration of the potency by first trying what is expected to be a small dose is an absolute necessity. Suggested lengths for one dose range from three inches to over one foot. The cactus has a tubular core of woody fibers arranged in a ring. Most of the mescaline is reported to occur outside of this ring, near the skin. The skin

itself is somewhat like a tough, waxy paper which tears easily. The flesh is very bitter, with the consistency of an apple. It is mostly water and can be liquefied easily. It is possible to remove the spines with a knife and carefully peel away all of the skin, taking care not to remove any of the flesh directly under the skin (the most potent part). I find this to be much too tedious. My method, in short, is to blend the entire cactus (spines, skin and all), and prepare a liquid extract. This extract can be frozen for later use, though it may be illegal in

this form (San Pedro is legal to possess, but illegal to consume, in the USA). The extract can be chilled to ice cold temperatures before ingestion and prepared with lemon juice, both of which make it more palatable.

To do this extraction, you need a food processor (ideally) or a blender, and a strong coarse mesh filter of some kind. Coffee filters are too fine, and most metal kitchen strainers are too coarse. I use a nylon

mesh bag designed for sprouting seeds and grains - I find this ideal. You could probably use some kind of cloth filter (perhaps even an old shirt would suffice). First, wash the surface of the cactus thoroughly. Then slice it into half inch thick disks (actually stars). Optionally, excise the small circular core from each disk. Slice the disks radially, like a pie, into small wedges. It is not necessary to de-spine or remove the skin of the cactus to do this. These small pieces may now be liquefied in a food processor or blender. For the first batch, you may need to add a small amount of water to aid the liquefaction, but after this, just add some of the previously blended liquid. Strain the resultant broth - again in small batches - and set aside the liquid. Combine all the solid mass that has been filtered out and set aside. For each foot of cactus, put one cup of water in a large pot, preferably not aluminum. For each foot of cactus, add the juice of two lemons. Optionally, add one gram per foot of acidic vitamin C (ascorbic acid) in powdered or granular form. Heat this mixture to boiling. Now, reblend the solid mass in small parts with this boiling liquid. Blend each part for at least two minutes. This step will convert any remaining mescaline to salt form, improving its solubility, and bring the rest of it into solution. Filter, combine with the first liquid and mix well. If not used immediately, this mixture should be frozen to avoid decomposition. This method will produce two to three cups of liquid per foot of cactus. I strongly advise against boiling this liquid down in an attempt to reduce the volume, since it is my experience that this will adversely affect the potency, and may increase the relative concentration of the non-mescaline alkaloids. I also strongly advise calibrating your brew or potency. A dose may range from one cup to over three cups.

Despite the lemon juice, it will be intensely bitter, so chilling it to near freezing before drinking is probably a good idea. A number of techniques can help with the taste. I suggest chasing each gulp with unsweetened grapefruit juice. Alternatively, Adam Gottlieb, in "Peyote and Other Psychoactive Cacti" has this to say: "The Indians... believe

Research suggests that *Trichocereus peruvianus* may contain only tyramine as its additional alkaloid, which would mean that it represents the purest source of mescaline.

that if one's heart is pure, the bitterness will not be tasted. Many have found that by not cringing from the taste, but rather letting one's senses plunge directly into the center of the bitterness, a sort of separation from the offensive flavor is experienced. One is aware of the bitterness, but it no longer offends him... It is not a difficult trick, but it takes some mental discipline."

Cactus Species

Peyote, the traditional source of mescaline, is a very slow growing cactus which is illegal to cultivate or possess in the USA (except for members of the Native American Indian Church, in certain states). It is native to central Mexico and southwest Texas, but it so rare as to be an endangered species. I have no experience with peyote, and the bulk of this article is really concerned with *Trichocereus* cacti.

Trichocereus pachanoi, or San Pedro, is a very common landscaping cactus (not indigenous to the USA, though) and is neither illegal to possess, nor even particularly incriminating since it is so widespread. It is also one of the fastest growing of all columnar cacti. It grows fastest in a very sunny climate with long summers, but will grow fairly well in more temperate areas, as well. In areas of the Southwest where cactus nurseries are to be found, it can often be purchased as a specimen of three feet or more in height. *T. pachanoi* is quite easy to identify once you have seen it in person, but verbal descriptions are probably not sufficient to distinguish it from other *Trichocereus* species (such things as the "roundedness" or "fullness" of the ridges, the appearance of the growth cap at the top of the column and the exact shades of green are difficult to describe verbally).

Trichocereus peruvianus is a close relative of *T. pachanoi* with a higher concentration of mescaline. It is very rarely found in the USA (not indigenous and not used for landscaping) and for that reason is potentially more incriminating than *T. pachanoi*. It will most likely have to be grown from seed (see section below). It is very similar to *T. pachanoi* in terms of growth rate and robustness. I have personally never tried *T. peruvianus*, and it is not clear to me how much more potent it may be. The only studies I am aware of report that *T. pachanoi* contains up to .1% mescaline content wet weight, whereas *T. peruvianus* is reported at .8% dry weight. Peyote is reported at around 1.0% dry weight, so from this we can infer that *T. peruvianus* is about as strong as peyote, but it is difficult to compare to *T. pachanoi*. The mescaline content of *Trichocereus* species can vary widely, depending on growth conditions. In particular, the conditions favoring most rapid growth (frequent waterings) do not produce the highest

mescaline content.

There are several other species of *Trichocereus* with mescaline content comparable to *T. pachanoi*. Several of them could easily be mistaken for *T. peruvianus*, but are less potent and have different alkaloidal contents.

Growing From Seed

The main reason for doing this is probably to obtain *T. peruvianus*, since *T. pachanoi* is a common cactus and easily obtained as large specimens. You should keep in mind that it will take at least a couple years to get a plant large enough for one dose. Growing from seed requires patience, knowledge and experience. There are many techniques... if you are going to invest the time required for this, you should read up on several of them. Edgar and Brian Lamb's *Pocket Encyclopedia of Cacti in Color* contains a very extensive discussion of cactus growing in general, and growing from seed in particular. I do have one immediate suggestion for those of you growing from seed now: be very careful with the use of fungicides and other chemicals!

In particular, I suspect Daconil, the ingredient in Ortho multi-purpose fungicide, of inhibiting seedling growth, even when used in high dilution. A fungicide which I have seen recommended for use with cactus seeds is *Chinosol*.

Cultivation

This section is directed at *T. pachanoi* (San Pedro) and *T. peruvianus*. The growth parameters for these cacti are the same. They are different than most columnar cacti in that they grow very rapidly, and enjoy a somewhat richer soil mix and more frequent waterings than most cacti. They are quite hardy, and will grow successfully in a wide range of conditions. However, to achieve maximum growth rates their native environment should be imitated as closely as possible. The native habitat of these cacti is the western slopes of the Peruvian Andes, where the soil is very rich with minerals and humus, rainfall is not too scarce, and exposure to the sun and wind are at a maximum. I will describe ideal growth conditions (compiled from personal experience, books, and from the advice of someone who grows several dozen of them). However, I should begin by stating that these conditions also produce cacti with low mescaline content. The alkaloids in these cacti apparently are a defense mechanism against invading organisms, and increase during stressful conditions... particularly when the cacti are underwatered. This is a very gradual response - the mescaline content can take one or more growing seasons to increase after water starvation has begun. Thus one strategy for raising these cacti is to purchase them at the desired size, and to "starve them out" for a full growing

season before harvesting. If this is the strategy, then the following "ideal growth conditions" should *not* be observed since they will contribute to decreases in potency.

For ideal growth, I have found the following variables to be important:

Lighting: One of the most important variables. Growth of these cacti occurs mainly during the brightest months of summer. In locations where intense, bright sunny days occur for only a few months, they will not grow rapidly. Growth can be greatly stimulated with high-intensity grow lights, but year round operation of 1,000 watt bulbs can be expensive. Also, as the cactus can be quite tall, care must be taken not to burn the tops. Ideally, angled lighting from both sides should be observed to allow full illumination along the entire column. When underwatering to increase potency, the cacti should be placed in a less exposed location, with partial shade. If the lighting is too bright for maximum potency increase (but not for maximum growth) the cacti will turn a lighter shade of green. This response occurs after only a few weeks, so adjust the lighting to achieve a darker shade of green.

Soil: The cactus should be planted in very porous soil. A typical cactus potting soil mix is okay, but can be improved with the addition of pumice. The more porous the soil mix, the more frequently the cactus will have to be watered, and the less danger there will be of root-rot and other problems of over-watering. However, the soil mix should also be fairly rich. I take three parts high pumice soil mix and mix in one part forest compost. Additionally, I use a lot of plant fertilizer. Cactus are damaged by high nitrogen contents, so be sure to use a fertilizer with low nitrogen. Special cactus fertilizers are available. I use one called "Cactus Juice" which has extra calcium. I feed my cactus at the recommended dilution about once a week. Don't begin the treatment immediately after repotting; let the roots set in. When attempting to increase potency, this feeding is not necessary since the cactus will not be receiving water.

Potting: These cacti like to send out far ranging lateral root systems near the surface, so if potted, they should be placed in very wide clay pots. Deep but narrow pots will result in stunted growth. Clay pots are required for proper drainage. Use of large clay pots is in many ways preferable to planting directly in the ground, since the watering, drainage, and feeding can be controlled more precisely. However, if attempting to increase potency, the cactus can be placed in small, constricted pots since growth conditions are not desired. In any case, repotting cactus should not be idly done since it shocks the root system and injures the cactus. It is best to choose a suitable pot and stick with it.

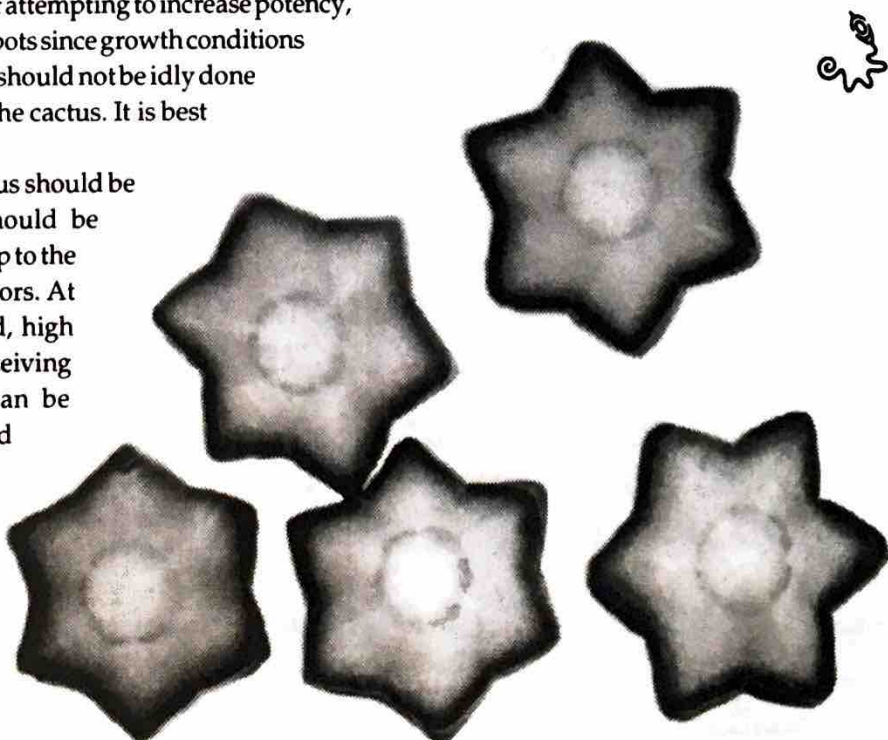
Watering: When in full growth, the cactus should be watered quite frequently. The cactus should be watered when the subsurface soil is not damp to the touch. This will depend on many other factors. At one extreme, for a cactus in a well-drained, high pumice soil, potted in porous clay pots, receiving full sunlight all day long, the cactus can be thoroughly watered every four days. If fed this frequently, the plant food concentration should be halved. One way to test soil dampness is to insert a small, clean redwood stake into the soil. If it comes out with small particles of sand clinging to it, the soil is still moist and shouldn't be watered. During dormant

winter months, the cactus should be watered much less frequently, perhaps once a month, or so. This will stimulate root growth and result in faster growth during the hot season.

Final Comments:

A Recreational Drug?

Mescaline-containing cactus produce one, or at most, two doses of mescaline per year. Relative to other hallucinogens, these cacti can be difficult to obtain unless one lives in precisely the right area. Preparation of the cactus is time consuming, and a relatively large quantity of extremely disagreeable tasting substance must be consumed. The initial effects are usually accompanied by considerable physical discomfort. The experience is very long-lived and inhibits sleep for an even longer time, much more so than LSD, thus the use of mescaline requires setting aside a considerable chunk of time (typically an entire day, with the possibility of fatigue the next day). These facts may make cactus seem like a poor choice for recreational use... and I would agree with this. Many other compounds are better suited for recreational use. But this is also precisely it's appeal for me... I have tremendously respected for mescaline-containing cactus. Like the Native American Indians, I think one can view these "negative" aspects of cactus as features which are present to insure that it is treated with the proper respect. To me, the use of mescaline-containing cactus is a rare, and spiritual, event.



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SECRET AND SUPPRESSED: Banned Ideas & Hidden History

Jim Keith, editor. (Portland: Feral House, 1993)

\$14.70 postpaid from

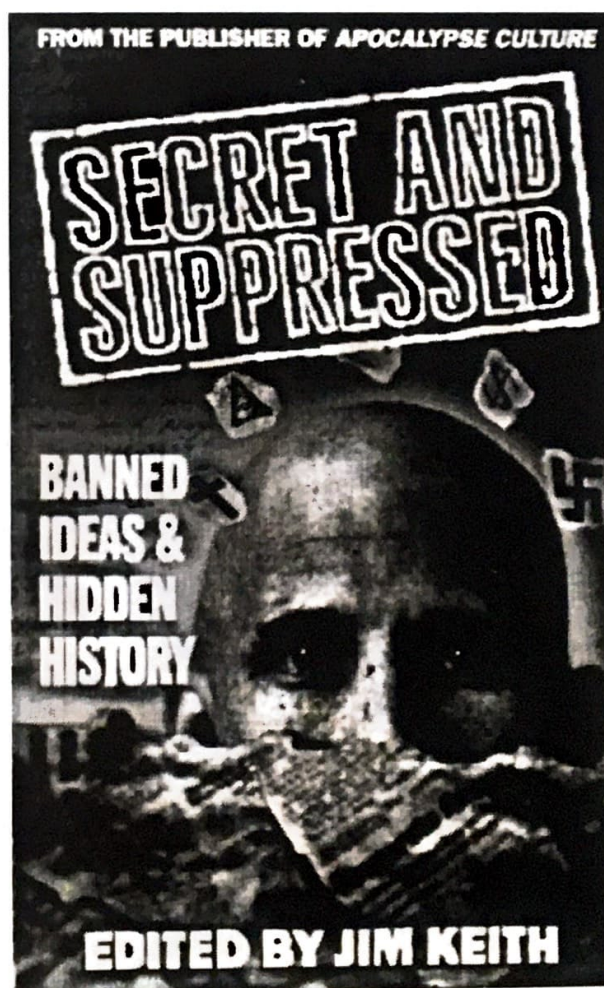
Feral House, P.O. Box 3466, Portland, OR 97208.

Secret and Suppressed is a book about conspiracies. It begins with a section devoted strictly to personal accounts of brain implants and mind control. "Second Oswald" Kerry Thornley makes an effort to explain how he came to realize he was under somebody else's influence. The facts are such that electronic mind control almost seems the simplest explanation. I am reminded of an anecdote told by my freshman physics teacher. Seems he occasionally received calls from the public because of his profession. One unusual call that was directed to him came from a man who insisted his neighbor was a Communist and was beaming radio waves at his house, which irritated his family, upset his pets, and ruined his radio and television reception. My professor was not sure how to take this, but assuming the man was sincere he recommended enclosing the room with tinfoil to bounce back any harmful radiation. The plan must have worked, because the prof never heard from that man again. He later realized the tinfoil wallpaper would bounce away the man's radio and TV signals as well.

Part one is called "Menticide"; part two, "Cults & Casualties" - the meat of S&S. The lead article is to me a feature piece of the book. James Shelby Downard presents a substantial rewrite of the piece which appeared in the first edition of *Apocalypse Culture*, now known as "Sorcery, Sex, Assassination and the Science of Symbolism". It relies heavily on punning and word associations to make its point, a practice the Masons themselves seem to have learned from medieval kabbalists. So, for instance, we learn that the Kennedy assassination occurred at the thirty-third degree of north latitude at the former site of the Trinity River, now known as the Triple Underpass, and the former site of a Masonic lodge. The numbers 3 and 33 are significant in Masonry, so Downard sees them as links to Kennedy's assassins. He notes the three hoboes who were arrested and released that day, and points out Masonic legends that assassins travel in threes. So did the Wise Men. Downard believes Kennedy's murder was a repeat of the ancient sacrificial rite of the killing of the king. He does stretch some of his word-association links occasionally, like when he mentions the Temple in Jerusalem being rebuilt on the thirty-third degree. In one sense this refers to the highest degree of the Scottish Rite, but in another Downard sees the Masons' goal of rebuilding the Temple. However, Jerusalem is just south of the thirty-second degree of north latitude, not the thirty-third. Maybe it's the Shriners who will rebuild the

ancient structure instead. Still, it's a fascinating ride around an otherwise obscure subject. Downard is probably the most original conspiracy theorist out there, with few exceptions. Whether he's right or wrong is another matter entirely. I wonder if the late Jim Garrison now knows.

Other articles in part the second includes Jim Keith's own speculations on Masonic symbolism in the Jack the Ripper murders (they get picked on a lot, don't they?), an interesting piece by *Psychedelic Monographs & Essays* editor Tom Lytle called "Rumors, Myths and Urban Legends Surrounding the Death of Jim Morrison" (yes, he mentions the tarantula venom / penis cancer thing seen in *Mondo* year before last), a fascinating piece rewriting Jonestown which led me to believe there were things still unsaid on the matter, *Steamshovel Press* editor Kenn Thomas' introduction to the Danny Casolaro murder (he was a men's writer whose tale of political intrigue may have hit too close to home for someone - he died of a faked suicide, according to Kenn), and



an eye-opener about the recent events at Waco. You get the idea we aren't being told the truth?

A short segue called the "Disinformational Plague" makes up part 3: an interview with an IRA official and a strong warning against the Anarchist's Cookbook are featured. If part 2 was the meat of S&S, part 4 is the gravy. Entitled "The Elite Controllers", it contains several fascinating documents which all purport to be true. They are anonymous and of unknown origin, hence unverifiable as truth, falsehood, disinformation, or the ramblings of some old crank (caveat emptor). As Keith says in his intro, "Do not confuse the editor with the contents of this book." Indeed. One piece purports to be a found document used as a primer for the rich to dominate the rest of us using in-place economic systems. "Those who will not use their brains are no better off than those who have no brains," it proclaims to those who will listen.

"Secrets from the Vatican Library" is an incredible work of revisionist history sent anonymously to the editor while preparing his book for publication. It claims to have been written by an American monk who studied in the Vatican, but certain anglicisms make me doubt this. It makes for very interesting reading nonetheless, especially for those interested in a conspiracy theory of history. *Dharma Combat* regular Greg Krupey then looks at some misconceptions surrounding AIDS, and the concluding piece is a fascinating (if true) interview with ex-Nazi Otto Skorzeny, whom the interviewer says faked his death and resides in South America. It must be read.

All in all, *Secret and Suppressed* can only be compared to a very limited number of books. *Apocalypse Culture* is the only one that comes to mind at present. Editor Jim Keith is already at work on a follow-up to S&S, to which I can only look forward with anticipation. Whether a conspiracy researcher, political science major, or history buff, you owe it to yourself to be exposed to

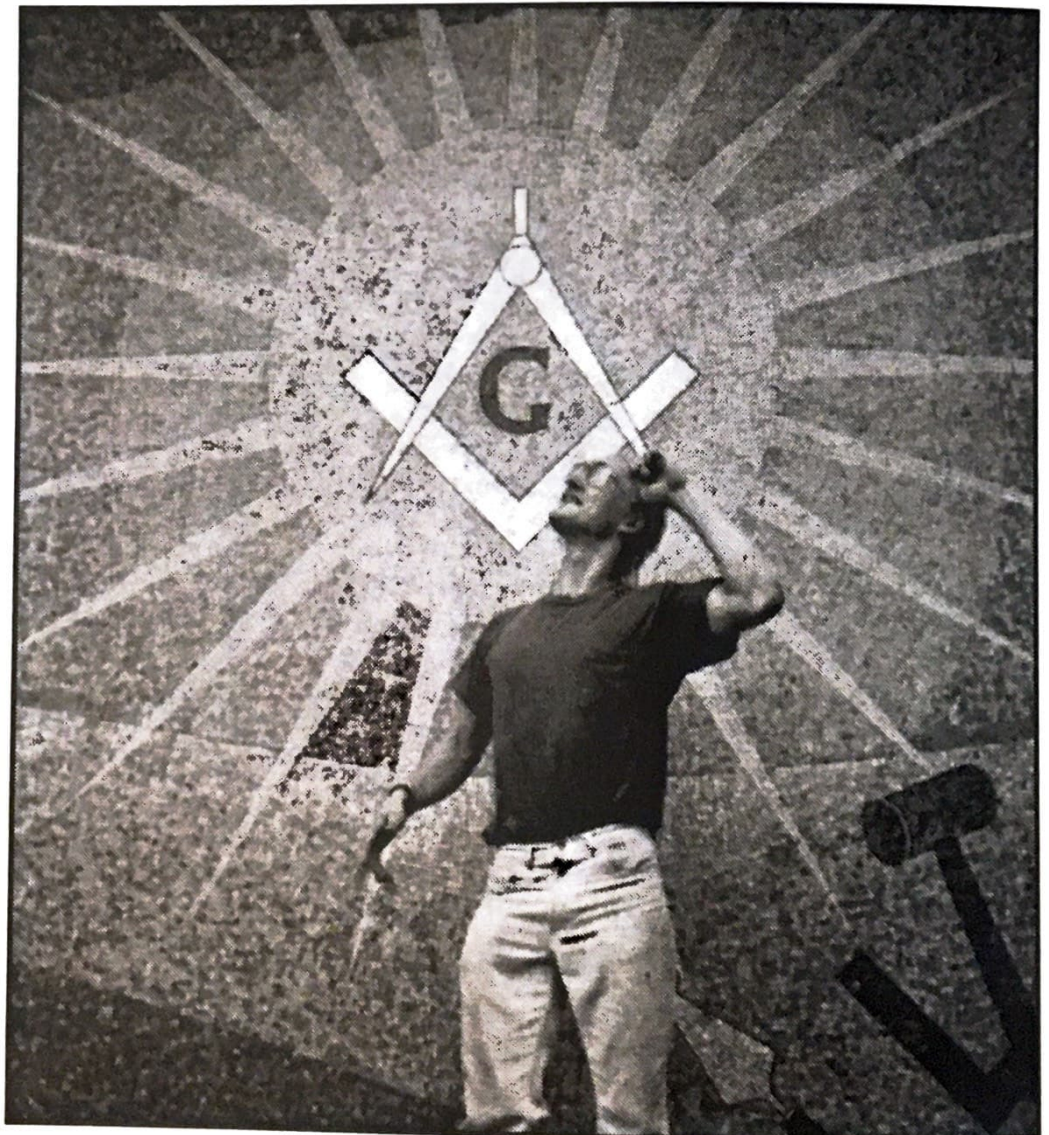
the ideas in this book for their own sake. Truth matters not so much as the quest for it, and Jim Keith is on that quest. *Secret and Suppressed* will make anyone who reads it see things in a whole new light. It's a fresh perspective on a subject perhaps tiring to some, but eye-opening to those willing to consider new things. Call it intellectual exercise, call it startling revelations of Ultimate Reality - *Secret and Suppressed* is one I'll refer to time and again.

Get it while you still can.



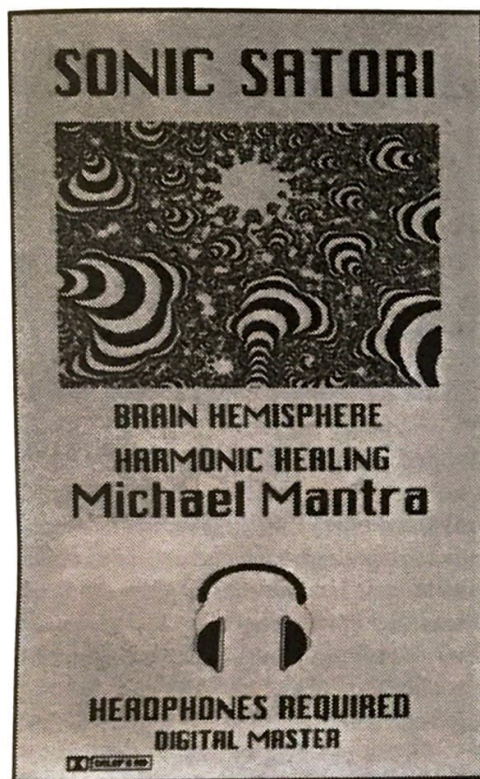
SEEKING: FRINGE BBS's

Crash Collusion is hoping to publish a listing of fringe-related BBS's in an upcoming issue. If you run a board, or know of a good one, send us the basic info (interests, phone numbers, baud rate, membership requirements, etc.) and we'll help spread the word.



Brain Tapes Reviewed

by Paul Rydeen



A couple review copies of tapes designed to influence brain waves via entrainment have crossed the desk here at Crash Collusion headquarters recently, so I thought I'd take the opportunity to discuss these briefly. The latest batch consists of two selections from Michael Mantra, familiar to many for his work with Tibetan crystal bowls, mongolian gongs, etc. He also distributed for a time an interesting tape of Himalayan-influenced music by the infamous Fakir Musafar, well-known to those familiar with the world of body piercing. Apparently Mr. Mantra has ventured into more profitable waters since I last checked out his catalog, because sitting in front of me are tapes labeled "Sonic Satori" and "Deep Delta", both subtitled for "brain hemisphere harmonic healing". The following observations are strictly subjective

on my part; no claims are made that the reader will experience anything remotely similar. Let us begin.

"Sonic Satori" begins with a sort of wet, splashy sound which is much more watery than I'm used to hearing on most self-help tapes. It's a randomly rhythmic sort of sound, designed more to set the mood and mask the mistakes than anything else. Very reminiscent of genuine surf and even distant thunderstorms at times. Some very high-pitched ringing not unlike the aforementioned Tibetan crystal bowls comes to the fore and remains there for the duration of the tape. At times it almost sounds like two different tones are going simultaneously, perhaps creating a beat frequency in the brain. My kids hate it, but I find it rather pleasing. Beneath it all is a very deep basso profundo sound that comes on and off every few seconds. This is probably where a lot of the action is.

I get a gut-level response with this tape; something deep within my belly feels the effects of the rhythmic interchanges. It's almost kind of queasy to begin with, but soon changes to a sort of heightened awareness. The liner notes claim the tape "provides an audio modality to explore and experience an inner journey... grounded in a sense of well being and peacefulness... for opening the door within via brain hemisphere synchronization and other techniques." I'm not sure how heightened an awareness it actually induced, but something definitely happened. Granted, almost any of my favorite tapes would take me on an "inner journey", but they don't advise me to avoid operating a motor vehicle or heavy machinery! My only complaint is being chained to headphones for the duration of the journey. I found myself restless, wanting to get up and do something - read, write, pace, whatever. I guess I can credit the tape with the stimulation of that energy.

"Deep Delta" also offers the same promises (and provides the same warnings). It's quite different from "Sonic Satori" in many ways, however, and I find it more suitable in a completely different context. "Deep Delta" is more of a sleepy-time tape, very low-key and relaxing rather than stimulating or awakening. It would probably work best played right before bed or immediately after awakening - perhaps even in the middle of the night. "Sonic Satori" might be a good replacement for an afternoon nap while "Deep Delta" would probably induce one.

Again we start with the rhythmic sound of water, but I find this more akin to the standard pink noise offerings of the mass market. I'm reminded more of wind or soft rain than actual surf. Not as "wet" sounding, in my opinion.

The main feature is a soft, slow sine wave in the tenor range which literally lulls one towards slumber. This is just what the package promises -delta waves are those below 4 Hz, the state in which the brain is usually asleep.

Both tapes are probably enhanced by a dark room, silent background, and lack of interruption. This is rather hard to achieve in my house. Meditation may even increase the depth of the experience, but I feel compelled to point out that these states may also be reached naturally. Don't play these tapes expecting miracles. My dull senses respond slowly, so the more sensitive of you may achieve greater results. Still, I found the journey interesting even "stimulating" - so I have no problem recommending those so inclined try one of these or similar tapes, and thereby reach their own conclusion. Of course, the desire to do so is probably half the impetus needed to reach the state of mind promised. However, I find much more in brainwave tapes than, say, subliminal weight-loss jobs. These tapes are some of the more affordable 'mind tapes' on the market.

For a free catalog, send a long SASE to Tranquil Technology Music, P.O. Box 20463, Oakland, CA 94620.



Mind Control in America

by John Carter

Mind Control in America, \$11.95 postpaid from Steven Jacobson/MCiA Media, P.O. Box 15734, Winston-Salem, NC 27113.

"Learn the Techniques of Mind Control!" screams the cover of *Mind Control in America*. "Hear Examples of Backward Masking" it adds enticingly, and then promises we'll "Discover the Ultimate Goal of Psychological Warfare". You've seen the full-page ad in a previous issue of *Crash*; at the risk of ruining any possible surprise let me go ahead and say that the Ultimate Goal is a communistic One-World-Government disguised as democracy, spearheaded by none other than the CFR/Bilderberger One-World-Conspiracy. Now that that's out of the way, let's take a listen to the tape.

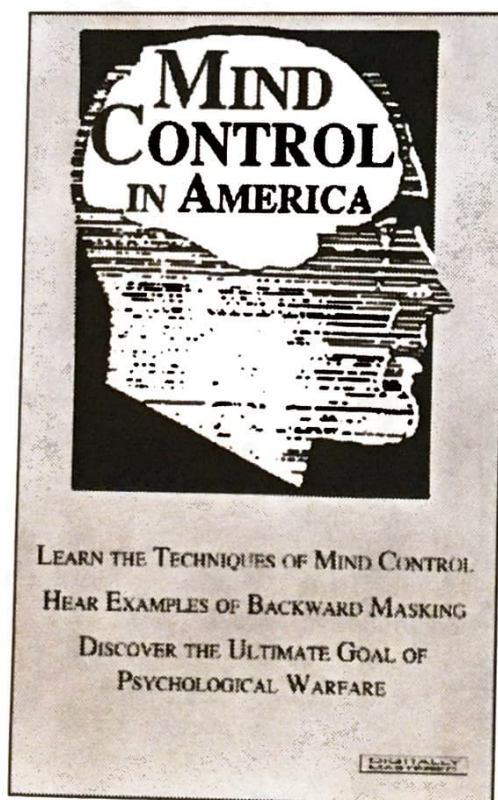
The first thing that strikes me is that MCiA is surprisingly professional sounding. This is a quality studio job, with neat sound effects, cool music, and a hypnotizing narrator. Somebody went all out to deliver their message. Just who is that somebody? I don't really know. First I heard of Jacobson was about five years ago when I subscribed to the ill-fated *Critique*. Of course, not too many issues went by before publisher Bob Banner denounced his lifework, burned all his books (including back issues of *Critique*), and moved to Canada to join a commune. Appropriately enough, he has since had a parting of ways with the group and has even written his own expose on *How They Were Really Just A Cult And The Awful Things They Made Me Do*. It figures. In the meantime 'zines like *Crash Collusion* and *Steamshovel Press* have moved in to fill the void left by *Critique's* early demise. But I digress. When my first issue of *Critique* arrived, I also received a free copy of Steven Jacobson's *Mind Control in the United States* (Santa Rosa: Critique Publishing, 1985), the written precursor to MCiA. I had already read the Wilson Brian Key trilogy: *Subliminal Seduction*, *Media Exploitation*, and *The Clam-Plate Orgy*, so I really can't say I learned anything new except for the name of the conspirators behind it all. Key merely blamed Hollywood, but Jacobson ultimately fingers the CFR. Here's how he does it.

After a brief introduction to brainwashing techniques and the various applications of propaganda,

Jacobson plays a few samples of backmasking. Unfortunately some of my favorites were left out (like the Mr. Ed theme song), but we do get to hear Boy George crooning "be in sin when you're not" (whatever that means). What, no "turn me on dead man" or "I buried Paul"? No Led Zeppelin played backwards (or forwards!), no Black Sabbath at 78 RPM? Nonetheless, Jacobson proceeds to the silver screen and reads a rather interesting piece which may appeal to the readers of this 'zine. He explores in depth the classic *Reefer Madness* (aka *Marihuana: Weed with Roots in Hell*), a wonderfully surreal piece of propaganda from the 1930's. It was instrumental in stepping up criminalization of the dreaded mary jane. The producers, a young Hollywood couple, were busted for some petty offense (perhaps drug-related, but I forget) and were sentenced to public service in lieu of a prison term. They were made to produce this anti-pot film to help the new DEA drum up some business. On the one hand the show's scare tactics persuaded voters to allow drug laws on the books, but on the other hand we see tons of shots of youngsters having a great time getting stoned. Demand was created among the young white crowd who had time and money, law enforcement budgets were stepped up to counter the newly-formed "criminal" class, and a vicious cycle was born. Or so says Jacobson. I have read elsewhere that the producers stuck the party scenes in to irritate law enforcement officials, but apparently it seems to have backfired.

Jacobson ultimately concludes that TV violence is designed to scare us into relinquishing further constitutional rights, while cop shows routinely show violations like unreasonable search and seizure, arrest without a warrant or the reading of one's rights, etc. to benumb an unsuspecting public. And behind it all - the CFR and the Bilderberger, perennial scapegoats of conspiratologists the world over. I guess he decided the Trilateral Commission was not worth bothering with.

The astute listener will also notice a message beyond (behind?) that spoken by Mr. Jacobson. Throughout the tape one can hear low, slow voices just barely at the level of perception, saying... what? "Agree with what I say", perhaps? "Buy my book"? I don't know. Odd that subliminal persuasion is OK when used for a good cause, but not when the Enemy gets its hands on it. Do the ends justify the means, or does propaganda by any other name still smell as sour? Listen to the tape; then you decide.



QUESTION REALITY

THREE REVIEWS

by Ben G. Price

THE HOLOGRAPHIC UNIVERSE

by Michael Talbot

(Harper-Collins Publishers, Inc.; 10 East 53rd Street,
New York, NY 10022; 1991)

There is a single main definition of the object of all magical Ritual. It is the uniting of the Microcosm with the Macrocosm."—Aleister Crowley, "Magic in theory and practice."

Newton's mechanical model of reality washed away a deep sediment of superstition and "unsubstantiated" belief, and at the same time cut a deep canyon through the territory of knowledge, which at once focused the stream of human consciousness into a mighty torrent (toward what great reservoir we know not), while erasing valuable evidence buried in the sediment of long shamanic and magical traditions that might have lead us to even deeper understanding, not only of our utilitarian possibilities, but of our rootedness in the whole of existence.

In Western thought, the tendency has been toward greater specialization and further removal of humanity from its niche as an integrated component of the natural world. Logical positivism and reductionism have kept the best minds among us so busy dissecting nature in order to liberate its secrets to our understanding that holistic knowledge, the mythic and the shamanic, have fallen to disrepute for not yielding quantitative results on a scale with those wrought by science. The ontological justification for preferring a methodology that splits hairs over one that invokes cures from the hair of the dog has the force of reason to back it. More importantly, it can point to demonstrable, innumerable, specific and unambiguous results.

In absolute contrast to the reductionist vision of reality, the Holographic model insists that the whole of existence must be grasped as an indivisibility of being. But it's not the impossible task of total, absolute "knowledge" in the reductionist sense of enumerating an inanity of facts that the Holographic model advocates. It is rather the opening of the unlimited possibilities of interaction and already extant intersections between each part of the whole and the Whole itself. Really, it is a matter of geometry, dimension, and

representation in the service of illustrating more with less.

This totality of outlook requires explanation for Western minds educated into the mechanistic vision of existence. But, like the subjugated traditional reservoirs of knowledge (shamanism and magic), which concern themselves with holistic realism, the Holographic model offers a hard-nosed holism, plus what reductionism claims to be its sole domain: concrete and measurable verification.

A hologram is generally understood to be a three-dimensional photograph. As Talbot explains, the holograph itself is a recorded wave interference pattern, and not really a photo as we usually think of one. The information recorded by a holographic plate yields a three dimensional image of the holographed object when a coherent light intersects the recorded wave form of such an object (space-time event). What is most remarkable about holography, aside from its ability to store three dimensional images on two-dimensional surfaces, is that any portion of a hologram is capable of yielding that same three dimensional image. In fact, the image is not stored in broken bits of light and dark, hue and shade, as in common photography. Rather, every smallest segment of a holographic plate records the entire image. This bit of technical wizardry inspired both Karl Pribram and David Bohm (the stars of Talbot's book) to speculate that the human mind and the universe itself, respectively, might be structured much as is a hologram.

For Pribram, memory is best modeled as a holographic phenomena. Extensive experimentation with brain activity suggested to Pribram that memory and knowledge are not stored in particular parts of the brain but are distributed as wave interference patterns that can be activated by interfacing stored interference patterns with other waveforms from immediate experience.

David Bohm, on the other hand, found holography to be an apt model for how quantum events seem to contradict mechanistic causality. As above, so below, that Hermetic dictum, becomes, in the parlance of David Bohm, a physical theorem with predictive and descriptive power.

Michael Talbot gives us a lot to think about in this interesting, though speculative volume. Giving full rein as he does to a theory that unites the microcosm and macrocosm, the subjective and objective sides of experience, we should not be surprised to discover very strange possibilities being proposed as outright facts of reality. In fact, the possibilities are breathtaking.

A lot of hay can be made by reference to Heisenberg's

uncertainty principle, based on the dual wave-particle characteristics of subatomic stuff (we can't call it "particles" or "waves" without biasing our observations). Bell's Theorem, which continues to haunt logical positivism, also gives support to the Holographic model by asserting the demonstrable proposition (reaffirmed as recently as August 1993 in "Scientific American" by Raymond Y. Chiao, Paul G. Kwiat, and Aephraim M. Steinberg) that any two particles having once been in contact continue to exert instantaneous influence upon each other no matter the physical distance that subsequently separates them. This principle of nonlocal causality is an immediate and unanswered challenge to determinism, causality, and logical positivism. What Talbot deduces from this contradiction is nothing short of miraculous.

If Pribram, Bohm, and their growing ranks of followers are right about "the world out there" and "our thoughts in here" consisting of nothing more than holographic information, then "space", "time", "matter", "spirit", and the rest of the things we categorize as "real" can be presumed to be of a wholly different nature than experience and tradition have hitherto taught us. And some of our experiences and traditions, which have of late lost credibility in the eyes of pragmatists, can be relegated.

Holographic explanations of miraculous cures of dread diseases, time travel, out-of-body and after death experiences, although remarkable, leave the reader wondering if it is possible Talbot does not go far enough. In a universe where our thoughts and our projections of belief concerning "reality" actually construct and present to our consciousness a reality for us to be-live-in, even a sympathetic summation of a revealing theory, like this one, must strike anyone who has first hand knowledge and experience of the unity of being as a little naive, if well-meaning.

A few psychedelic experiences of different varieties, and close study of old timers like John C. Lilly and Timothy Leary, plus science fiction authors like Roger Zelazny and Frank Herbert, are likely to yield as much arcane information. But every generation needs a new doorway. The renewal of the path toward enlightenment should not be minimized. Some cycles, like truth cycles, require a ready supply of training wheels. Truth will turn itself into a hologram if necessary. Understanding is liberating in as many ways as have yet to be imagined.

Talbot's book will be read with satisfaction by people who retain some sense of mystery about the world even though they've been jaded by the rigorous denial of wonder promulgated by scientism. For those who have some experience with reality transmutation, mental transportation, quantum physics as it relates to Bell's Theorem, and modern gnosticism, Talbot's book may inspire or at least reinforce the impetus to push forward and test the envelope of experience and knowledge.

This is only a book review. The reviewer suggests you read the book, but not as a primary function of your search for truth. Read it, rather, as an inspiration to continue the search.

It is an overview, and not primary resource material.

For material of a primary nature, see reviews of Arthur M. Young's *The Reflexive Universe*, and Jean Charon's *The Unknown Spirit*. Also read Bohm and Pribram's works, and *The Holographic Paradigm*, edited by Ken Wilber (Shambhala Publications, 1982).

THE UNKNOWN SPIRIT

by Jean E. Charon

(Coventure Ltd.; London; 190 pp; 1986)

One of the fashions, among learned and exuberant physicists, is to tout a grand theory about everything: how everything and why everything and if everything. The other fashion, shared among sniffing pragmatists, is to deny the likelihood that *any* such inclusive theory will hold the breath of credulity against the pin pricks of skeptical scrutiny. Both are safe intellectual positions, given the arcane lengths past which physicists are required to stride in testing the borders of old-time "commonsense" when they put into words the facts all their measurements seem to imply.

If sufficiently ethereal, a theory may escape immediate deflation by virtue of its altitude in the upper reaches of the noosphere. But if it's too lofty, the theory will draw little of the attention it needs to survive as a cultural artifact of knowledge. Peer

scholars who have their noses to the grindstone, busy reducing existence to the absurdity of their pet hypotheses, have little patience for notions that don't blaze with an inner light capable of casting shadows on their own models of reality.

My first encounter with Jean Charon's work was in the reading of his technical work, *Complex Relativity*, (Paragon House Publishers, 1988). In it, Charon presents a mathematical argument for representing relationships between the four forces of nature (gravity, electromagnetism, the weak and the strong nuclear forces) in terms of "real" and "imaginary" space. "Real" space is the kind identified by common-sense, plus Einstein, to form the space-time continuum. "Imaginary" space enfolds the dimensions experiential only at the microcosmic level where quantum mechanics supplant Newton mechanics.

These fanciful terms ("Real" and "Imaginary" space) are no more questionable than others used to identify "quarks" (strange, top, bottom, beauty, truth, color, etc.). Dimensions beyond ordinary human perception, cubicles of reality unvisited by human curiosity (until now) require an inventive nomenclature. We may object to the tags Charon hangs upon the gates at the frontiers of knowledge, but it is worth suspending our biases, based as they are on a rather parochial experience of reality, to lend sharp attention to the unabashed description and interpretation given by Charon of a place we have all been at one time, though we remember dimly. At one time in our eons-long journey through the cosmos, each of us have participated in creation in another guise, on the

subnuclear level (where Charon says "consciousness" actually exists), in the life and experience of the rest of the cosmos. This is not a philosophical assertion; not a parapsychological surmise, but the deduction of a disciplined scientist, based on the evidence of experiment and mathematical consistency.

That Charon chose a certain grid on which to model his theory reflects the natural tendency to seek models and templates capable of presenting new knowledge to old patterns of understanding. Metaphor is the essence of educating old perceptions into new ones. Where Charon is lacking in poetry he excels in wizardly insight.

In *The Unknown Spirit*, Charon takes certain liberties with concepts he must suppose he has already adequately explained. To the average reader his ground-breaking scientific work, presented in *Complex Relativity*, remains an unencountered curiosity. The present volume is vastly more accessible, though it relies heavily on a prior acquaintance with the topology of "imaginary space" made mathematically acceptable and conceptually defensible in *Complex Relativity*. A brief description of the concept is in order.

Those familiar with Stephen Hawking's *A Brief History Of Time* will not be taken-aback by Charon's assertion that within the confines of a singularity, such as a black hole or, as Charon claims, an electron, entropy runs in a reverse direction to what we experience in the universe of three dimensional extension. According to Claude Shannon, the bedrock genius of information theory (read *Grammatical Man* by Jeremy Bernstein for a satisfying and accessible overview) "information" is a counter-entropic process in direct conflict with the second "law" of thermodynamics. What this means in terms of Charon's search for an underlying force directing intelligent evolution and conscious experience is that in the "imaginary" space of a black hole, or an electron, energy tends toward greater organization and complexity, rather than toward disorder and chaos. In the big world, where we live, iron rusts, bodies age; decay and burn-out are the result of time's progress. Not so in the imaginary space confined within the point topology of an electron. Electrons are in great abundance, and they are organizationally pivotal, not only in simple molecular bonds, but in the complex molecules of life, such as DNA, which transmit information coherently, through time, over generations, despite mutations and extinctions.

The physical complexity of the electron lies in its position as the gateway and conduit between the microcosm and microcosm.

Charon's *The Unknown Spirit* is revolutionary, even if the volume sells best from the remainder shelves. His argument that consciousness, or purposiveness, is a natural phenomenon linked to the natural negentropic forces at the seat of physical reality may rival the claims of Rupert Sheldrake, who forwarded the hypothesis of "Formative Causation", which posits a noetic dimension not unlike Charon's. Sheldrake's idea may actually gain some measure of legitimacy in light of Charon's highly rational and mathematically rigid support.

Charon's book needs to be read by everyone with already formed notions about reality, intelligence, life, evolution, and knowledge. Indeed, according to Charon, consciousness or "mind" finds its seat in the material world not in the brain of human beings, but rather in the core of the electron. This

assertion, at once odd and intriguing, more than hints at a universal pan-purposiveness. If "information" (the in-forming or en-folding of light into space) can be traced as a point of intersection between microcosm and macrocosm, and if that point of intersection can be identified with the "electron", we have, thanks to Jean Charon, a place to re-begin our search for adherence to the Socratic dictum: "know thyself."

It will be interesting to attempt to reconcile the overlap of theory and topology between Charon's electron-centered consciousness and Arthur M. Young's photon-centered mindfulness (*The Reflexive Universe*, Robert Briggs Associates, 1976). It may be possible to make such a reconciliation in terms of the "holomovement", as David Bohm calls it.

The physical characteristics of the electron are only ever-so-slightly "physical" for having dipped their velocity below "C" (the speed of light). The photon, whose minimum velocity is "C", can not help but exhibit common characteristics with the electron. Here we are discussing entities at both thresholds of physical existence and hence at the threshold of knowability. If you are interested in testing the real boundaries of knowledge, this book could be one of your probes.

THE REFLEXIVE UNIVERSE

by Arthur M. Young

(Robert Briggs Associates, pp 293; 1976)

Process Theory is what Arthur M. Young calls his analysis of the dispersal of purposiveness throughout the organizational hierarchies of existence. Beginning with the realm of light, which he claims to be the "first cause," Young delineates the evolution of intelligence and consciousness, tracking the convolutions of a geometrodynamics teleology through the realms of particles, atoms, molecules, plants, animals, and finally sentient beings.

The theory and the book are difficult for being at an acute intellectual angle to orthodox scientific cosmology, but grasping the implications is well worth puzzling over the rough spots. What the theory yields is an understanding of how an inner logic, in fact a meaningful topology, accounts for the form of the world in which we live, of the creatures, chemicals, elements and forces that we experience through our sense organs, and comprehend with our minds.

There is a progression of "degrees of freedom" in the hierarchy of forms, which are forms by virtue of being informed by the carrier of meaning and intelligence in the cosmos, the photon or "particle" of light. As Young says: "substance is condensed energy," and this is not too different from Einstein's famous energy/mass equation. But while Einstein was bold enough to posit a four dimensional continuum whose contours account for our subjective experience of gravity, Young has exercised the insight to recognize all forces, including the force of intelligence, to be natural and necessary extensions of the intricate topology of existence.

The degrees of freedom are analogous to spatial dimensions. A cartoon character, for instance, has two degrees of spatial freedom, since it can move in two dimensions. Young's process theory deals in topological and noetical degrees of freedom, and it reveals a startlingly consistent

symmetry that is based on a seven-fold recapitulation of form throughout the seven reciprocal realms of creation: light, particles, atoms, molecules, plants, animals, and humans (or "sentient beings").

Although Young does not draft the synergetic higher dimensional topology of R. Buckminster Fuller to bolster his theory, there is clearly a close intellectual affinity, and further study of Young's process theory can not help but invoke synergetics as a powerful ally.

The geometrodynamic nature of process theory is obscured by the abundance of detail considered by Young in his dissection of the dimensional subdivisions, but like Einstein's theory of gravity, which rejects the Newtonian idea of a disembodied *force* in favor of a geometrical curvature of the spacetime continuum, Young identifies the propagation of the intelligible force of "purpose" throughout existence with a dimensional hierarchy of form, as expressed at seven discreet levels.

But while he engages the reader in a revealing cataloguing of increasingly complex entities, Young endeavors to show how it is that *form* itself is intrinsically and inextricably a local instantiation of an indivisible and intelligible, purposive continuum. The point being that, although All is One, that One is (as Fuller might put it) an omnidirectionally reflexive and interactive manifold. This is a book that deserves broader attention.



COSMIC WATERGATE

continued from page 13

phenomenon indicate that the forms of manifestations it takes are those most likely to be believed and accepted. This shape-changing ability is said to be the province of those beings that have been called by various cultures elves, daemons, faeries, djinn, elementals, etc. These beings are said to be midway between man and the angels, both corporeal and transcorporeal, physical and spiritual, mental and material. They are mortal, and can marry with humans, but have no given shape and do not have the same relationship to time and space that we do. By and large, these seem to be many of the features of the UFO phenomenon itself. This does not mean that "faeries" are flying the UFOs. What it does mean is that what superstitious medieval peasants mistook to be faeries and what superstitious moderns mistake to be space travelers and superstitious postmoderns will someday mistake to be something else may be the same thing, which is none of those things. Even if that thing is a peculiar form of mass delusion peculiar to the human race, it is worthwhile of study, no matter what the Condon Report says. Most importantly, we can say what it is *not*, and it is not an alien cabal colluding with our government, either to save us or serve us for dinner.



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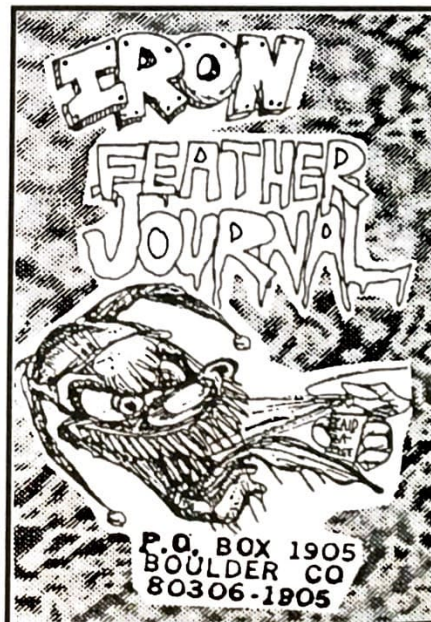
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